

*Students scores soar above local, national averages*

## Hebrew Academy Whiz Kids

By LAURIE BORMAN

Hebrew Academy of Indianapolis students have scored way above the national average on recent educational tests.

The students scored 38 percent to 47 percent above the national average on the tests, which provide information on students' knowledge in such specific areas as reading, mathematics and social studies.

The tests administered were the Comprehensive Tests of Skills, an achievement test, measuring actual skill and knowledge in specific areas, and the Test of Cognitive Skills, an aptitude test, which determines the probability of the students' success in an area in which they have not yet studied. The tests were given to students in grades one through five and grades seven and eight.

Compared with Washington Township school students in grades two through five and grade seven, Academy students scored 15 percent to 32 percent higher on the same tests. He-

brew Academy scores cannot be directly compared to Indianapolis Public Schools' testing results because a different standardized test is used.

"Much credit must be given to the creativity and dedication of our teachers," said Raymond Stern, education director of the Hebrew Academy. "It is their devotion to our children, coupled with parental encouragement, that enables these youngsters to develop the building blocks of a successful future."

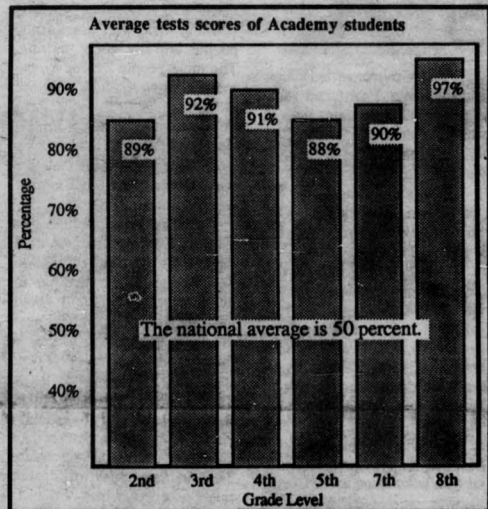
Like most private schools, the Hebrew Academy has consistently placed well above the national average on such tests. "You would expect children at the Hebrew Academy or any private, parochial school to do better than the public schools, which have to educate all comers," said Tom Doyle, an instructor at Butler University, who is an expert on psychological and educational testing. "Sometimes that sounds like the public school isn't

doing their job, but their populations are different and they average everyone in there."

Doyle added: "Any private, parochial school can be more selective in the population because (the children attending the school have) parents who are concerned enough about their children's education...to take the time and expense in order to underwrite a child's education in private or parochial school, and those children generally come from an environment that fosters educational attainment."

While the national average for the tests is 50 percent, the average Hebrew Academy scores for the entire test battery were 89 percent for the second grade; 92 percent for the third grade; 91 percent for the fourth grade; 88 percent for the fifth grade; 90 percent for the seventh grade; and 97 percent for the eighth grade. National test scores were not available for first grade students.

Furthermore, Stern noted



that many of the students at the Hebrew Academy scored higher on the achievement test than where their aptitude scores indi-

cated that they would place.

"That to us was the most significant factor," Stern said.

Continued on page IN 2

## "Heritage" TV series discussions at BJE

The Bureau of Jewish Education is sponsoring a special series of discussions and speakers that will explore the Channel 20 TV series, "Heritage: Civilization and the Jews." The Mon. evening discussions will follow the Sat. TV broadcasts each week. The first discussion, scheduled for Mon., Jan. 27 from 6-6:50 p.m. at the BJE library, 6711 Hoover Road, will be led by Brandon Roger. The topic is "A People is Born," monotheism and the early development of the Jewish people.

There is no charge for the discussion group, which is open to anyone junior high school age through adult.

Heritage will be broadcast each Saturday on Channel 20 at 3 p.m., beginning Sat., Jan. 25.



Abba Eban

For more information about the Heritage broadcasts or discussion series, call the Bureau of Jewish Education at 255-3124.

## NCJW volunteers help youth

By LAURIE BORMAN

When the Indiana Public Welfare Department suggested a 13-year-old child return to the home where he had become moderately retarded and paralyzed from his mother's abuse, a volunteer from the Guardian Ad Litem project stepped in to help the child.

The volunteer guardian, appointed by the court to be the child's advocate, went through repeated hearings and countless hours of work, to insist the child, who had been back and forth from his mother's care to the foster home, remain in foster care. Twelve months later, the child was placed for adoption.

This case is one of hundreds of troubled families that the Guardian Ad Litem project, founded and sponsored by the National Council of Jewish

Women, is involved with each year. Although they rarely make the headlines, dozens of Guard Ad Litem workers labor quietly behind the scenes to make life better for children who are neglected and abused. Against all odds, professional staff, volunteers and NCJW members blend their special talents to help children through hard times. Sometimes that may mean making the difficult decision to separate a child from his parents.

The project has grown from a starting budget of \$15,000 and a part-time coordinator to more than \$50,000 budget and two full-time staff. The project is constantly seeking new volunteers to handle the ever-increasing caseload.

"Most of our volunteers are professionals who already work

in some capacity with children," said Julie Petty, volunteer coordinator for Guardian Ad Litem. Many are nurses, attorneys and teachers, she said. "We ask them to stick with us for a year but many have been with us longer," Petty added. "It's a very, very rewarding job."

Volunteers for the project take 18 hours of classroom training on child abuse, family dynamics and interviewing techniques before being sent out on a case.

In fact, Jack Thompson, who now handles about 25 cases a year, was ready to give up the idea of becoming a volunteer after starting the time-consuming classroom training. "The schedule's horrendous," he said. But Thompson stayed with the training and now volunteers

Continued on page IN 6

# Florida is the place for using up time

By GISELA WEISZ  
255 5019

Hello there! Is anybody left in snowy Indianapolis? Here in rainy/sunny Florida it seems as if everybody has abandoned the North because one can hardly



drive on the overcrowded streets and highways. Pale-faced vacationers stand in endless lines at supermarket cash registers. Florida is the place to be in January. Or is it?

"Have a nice time!" they tell you when you leave. One certainly has the time here, but is it nice? Let's see.

"The sun" creeps into conversations innumerable times. If the sun is shining — it's a subject; if it isn't — it is a subject again. Do you have any idea how much time is used up by repeating "sun" and "rain" 76 hundred times? A lot. But is it a nice time?

Then there is the discussion of meals. My memory is clouded with talks about food. During the war, when we did not have any, we fantasized about food. What will we eat and cook when food will be available again. (I think my best recipes were concocted in the bombshelters in

Budapest in 1944. — sheer fantasies that time.) Here, people talk a good deal about restaurants, meals that they had, or meals they are going to have; or due to their constant dieting, either to watch their figures, or watch their health. This talk about food takes up a lot of nice time. Florida is filled with strangers and as I spoke to these newly transplanted individuals, I discovered yet another thing that is being done with time. Some people are shy about retiring. The more people I speak to, the more I discover that they are hiding the fact that they have retired. There are men, who can take up a lot of (nice?) time by avoiding the fact that they are no longer in the mighty working force.

There is one more item that uses up a lot of time. Ahhh, I think I hit the right expression now. People's time here has to be used up! Discussions about the impending entertainment possibilities can also use up a long time on the telephone. Impending? Yes. If you consider the selection, it is impending. Milton Berle teamed up with Henny Youngman. Seems they can not make it alone any more. The chamber music of Zagreb might be good...what'dya think?

Or, let's be cultural and go to see the Tamburitizens, all right? Oh, yes, people can use up a lot of nice time discussing possibilities over the phone.

Almost every phone call is to produce a social engagement. "Oh, yes, let's get together." And they do and what is going on? They tell you how they do nothing. There is an art to doing nothing — and it is being perfected in Florida.

One would have a lot of time here for lovemaking. But the majority, as I have alluded to before, are retired. They say, the good life begins at 40, but will it continue into 70, or 80? I doubt it.

There are also many people who walk. They walk, where to? From here to there. I suspect

the reason is to have something to talk about, of course. Walking is something that the other one doesn't do, therefore it is topic for conversation.

Others attend lectures. There are many lectures of all kinds, in Florida. Samples: "Our Radioactive World," "Kids and Women in Distress," or "How To Buy A Condominium In One Easy Lesson."

Malls and shopping centers are useful components of our economy. I use them often, every time I have to shop. What else? Ho, ho, no. Shopping centers and malls in Florida are something entirely different.

They constitute a museum-like display. Something to walk through and ogle displayed items — in order to — once again, use up time and have something to talk about. Women by the thousands and husbands with blank expressions on their faces are ambling back and forth in shopping malls. Not to shop, but merely to look at something.

Oh yes, there is another thing that uses up lots of time in Florida, which I really enjoy and do more than any of the above-mentioned activities. It is sleeping.

## Academy students' high scores

*Continued from page IN 1*  
"We found that in many academic subtests throughout our grades, the actual score was higher than what we would have expected the children to be receiving."

According to a source familiar with educational testing in Indianapolis, Washington Township scored 64 percent for the second grade; 60 percent for the third grade; 76 percent for the fourth grade; 68 percent for the fifth grade; and 72 percent for the seventh grade. Scores were not available for Washington Township eighth grade students.

However, Isabel Blomberg, director of curriculum for the Washington Township school system, said that it is misleading to compare Washington Township school scores to the Hebrew Academy because the

Hebrew Academy is a single private school and the scores for the township include averages for all the public schools in its system.

"There would be no indication about the representative group, the number of kids, or the factors that are involved in every school," Blomberg said.

In addition, Marcia Goldstein, the coordinator of Bright Beginnings at the Bureau of Jewish Education, who runs testing for the early education program there, said there are problems in comparing local scores with national averages.

"The problem is that in all middle-class communities, the children are going to score higher than the national norms," Goldstein said. "Therefore, our school in comparison to national norms is going to be

better. We always score way above national norms. That's natural because these kids have a good background."

Stern responded that he is not sure that just because a student at the Academy is from a middle-class family the child's scores are going to be higher than the national average.

"I don't know to what degree our population is different from the general population of Washington Township," he added.

In the BJE's community afternoon school, achievement and aptitude tests are not given in subjects such as reading, mathematics and social studies. However, Dr. Uri Korin, executive director of the BJE, reported that BJE students have scored 11 percentile points higher than the national average in Judaic and Hebrew studies.

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## NORM WEISMAN

FLASH! A tee hee! "New" iceman was telling the milkman, "Say, what do you think — the guy in that house threw me out because I tried to kiss the cook!" And the milkman said, "I think the lady of that house does 'her own' cooking!.....FLASH! The popular Lee Benjamin (Dr. Lewis and Bernice) has engaged the services of the lovely Andrea Hoppenrath for life, via the engagement route! Lee is a nurse and Andrea is attending nursing school! They make a handsome 'His and Hers' couple! Wedding bells are readying to ring in June! Congrats Andrea and Lee!

FLASH! A terrific one liner! "Gossips can make a 'mountain' out of a 'molehill' — by adding a little 'dirt!' (too

true!).....FLASH! It's a bouncing baby-boy for Mark and Linda (Glick) Schwartz, in California, and everyone is jumping for joy, including grandmas Marilyn and Jean and grandpas Eugene and Frank! Congrats to all and mazeltov!.....FLASH! Attention gals! It's easy these days to tell if a man is married! All you have to do is watch him when he opens his wallet! If he turns his back while doing it, he's married!

FLASH! And in the fond memory of our own Abe Miller, the Hebrew Academy's new computer laboratory, included in the proposed expanded school building, will be underwritten by Ida Miller and her daughters and son-in-laws, and will bear Abe's name! And also donating

an "early childhood classroom" is Norman and Ann Rothenberg, in memory of father, Max Rothenberg, at the Academy! And the Hebrew Academy Foundation has announced the dedication of the expanded science laboratory, given by Dr. and Mrs. Mason Goodman, in honor of the donor's mothers, Mrs. Ida Silver and Mrs. Frances Goodman and in memory of father, Irving Silver! Our community is proud of these generous additions to our Hebrew Academy!

FLASH! Dave Gilman blasted the bowling pins for a terrific 657 actual, at the B'nai B'rith Bowling League! Nice work, Dave!.....FLASH! Anniversary greetings to a wonderful couple, Ben and Yetta Borinstein, Jan. 24th! Also happy anniversary on Jan. 27 to the Bernie Arshops, who are now living in Texarkana, Texas! We miss you all! And a "special" greeting to Meyer and Miriam Satinsky! Mazeltov to all!.....FLASH! Belated thanks to Mari Jane Popp for a wonderful card, and I appreciate it!

FLASH! This is an "oi vay" gag! One man to another, "What's that you have there?" And the answer was, "A clamp!" And the first guy said, "Oh so you're a 'vise' guy, eh?".....OR.....A man was being blasted by a religious fanatic for not having a Bible in his home! His excuse was, "There's not a word in the Bible that isn't in my 'dictionary'!"

FLASH! And back home from a fabulous trip to Acapulco, where they enjoyed the sun-baked beaches and watched the "bikinis" go by, are the Bob Romers, Sid Mishkins and Sharon, Dr. Joe Tuchmans, Joe Greenbergs, Maxwell Steinbergs, Earl Harris's, Jim Stewarts and their daughters, Bill Rosenbaum, Nancy Landman, etc. etc.! Must have been a reunion on that plane, and it's nice that everyone in Indy

knows everyone! And a lovely cocktail party was hosted by Joyce and Maxwell Steinberg for this good group! Hoosier hospitality is great, at home or on the islands! Glad you brought some sunshine back with you tans!

FLASH! Good luck to Dr. Alan Berkowitz, (Dorothy and Irv) who is doing his residency at the University of California, in Psychiatry Research! We are all proud of you!.....FLASH! This is the time of year when I hate to switch channels on Sunday afternoon! It's so disconcerting to see someone hit a long fly ball and it's caught in the end zone! (I wonder if they get 6 points or 1 run for that!)

FLASH! Let's all sing to a swell couple, Dale and Ezra Friedlander, "Happy 20th Anniversary to you!" It's Jan. 27th! Best wishes to both!.....FLASH! After a 2-week vacation in Scottsdale, Arizona, Betty and Jack Cohen are bemoaning the fact that they had to return to home! They visited with the other Indy-ites living there and had a wonderful time! We're glad you're back, anyhow!.....ATT: B'nai B'rith Club #58 bowlers! "Scotch Doubles" will be held Sat. night, Jan. 25, Woodland Bowl, 8:30 p.m! It will be singles for guys and gals! Prizes, fun and an inexpensive evening! Call Gary Miller at home, 849-0950 or Keith Pitzle at the office, 844-0140, for reservations! It will be a bowl-fun evening!

FLASH! Orchids to a lovely group of girls, the Shoshana BBG's, selling bagels and cream cheese at the B'nai B'rith Bowling League on Sunday, to earn part of their earning fund! Personal to all teen-age groups, BBG girls, AZA boys, Temple Teens, USY, Debettes, NCSY, etc. etc. — Many years ago I started a "Stunt Night" among eight teen groups! Each club put on their own skit that evening!

It was a money-raising affair! Each group wrote and produced their own skit and it was lots of fun! Many people who were in these shows at that time, have great memories of them! Please contact Ellen Silverman, in charge of youth groups at the Center and discuss it with her! I'll be glad to help!

FLASH! Let's tell "Judge" Stanley Miller and his charming wife, Mary, that they are sentenced to spend all day, Jan. 29, together, because it's their 30th anniversary! Best wishes, Stan and Mary!.....And.....FLASH! A small tee hee! Last week, I bought a new "Hat" and charged it to "overhead" expenses! — Like this one better! Two ladies in Florida, were discussing their sons! One said, "I hear lots of Jewish boys are going to become scientists instead of doctors!" "Never," said the 2nd lady, and when asked why not, answered, "Because it will be too hard to say 'My son, the Nuclear Physicist!'"

FLASH! While perusing my old columns, I read an article discussing "women rabbis" — back in 1955! And out community is blessed with being lucky to have the number one woman rabbi to be ordained by the Reconstruction Synagogue Movement, — our own delightful and able Rabbi Sandy Sasso of Beth-El Zedeck Synagogue! Together with her husband, Rabbi Dennis Sasso, they are the only rabbi husband and wife team that has a congregation! And we love them and honor them!

FLASH! Nice to see Bob  
Continued on next page

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Jewish Post & Opinion  
USPS 262-180**

Published Weekly By  
The Spokesman Co. Inc.

50¢ per copy  
\$24 per year

Editor

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All communications involving editorial material  
should be addressed to P.O. Box 44907,  
Indianapolis, IN 46202, 317 927-7800. All  
circulation correspondence should be addressed  
to Jewish Post and Opinion, Subscription  
Department, P.O. Box 1308 EG, Fort Lee, NJ  
07024.

Changes of address and other circulation  
problems are handled by mail only. Please  
enclose a recent label from your copy of the  
paper showing your name and address.

All publicity must be in the office of the  
Indiana Jewish Post and Opinion by Thursday  
the week before publication. No publicity can  
be taken over the phone. Publicity photos  
must be in the office by Thursday the week  
before publication.

Known office of publication: 2130 N. Meridian  
St., Indianapolis, IN 46202. Second class post-  
age paid at Indianapolis, Indiana. Postmaster:  
Send address changes to Jewish Post and  
Opinion, Subscription Department, P.O. Box  
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Jeffrey H. Smulyan, this week's "Bouquet of the Week" recipient is an Indianapolis native and president of Emmis Broadcasting, a company he founded in 1980. He was recently named the 1985 Man of the Year by Indianapolis Business Journal. Smulyan is an attorney and a member of the American, Indiana, Federal Communications and Indianapolis Bar Associations. He and his wife, Janine, were married in 1975. They have a daughter, Cari, age four and a son Bradley, age two. His



Jeff Smulyan

interests are sports, politics, reading and the communications industry.

## Norm Weisman

*Continued from prev. page*  
and Nanette Shane of South Bend, who were visiting their families and friends in Indy!.....FLASH! Welcome back, Annette Glick, and know you enjoyed your wonderful visit with son, Dr. Henry and his Frances and your four grandchildren, in Florida! Nice having your cheery smile back in Indy!.....So true! "Old age is when you stop asking 'what's new' and start saying 'remember when!'" — Reminds me of the fellow who walked into an antique shop and said, "What's new?" — and they threw him out!

FLASH! A funny! The drunk was before the judge! The judge sternly said, "What were you doing out at 3 a.m.? The drunk replied, "I was going to a lecture!" "What, retorted the judge, a lecture at 3 a.m.? And the drunk said, "Shometimesh, my wife sthays up longer than that!".....Another funny.....A man calls the doctor's office and tells the nurse, "I've got to see

the doctor right away!" The nurse replies, "Sorry, but the doctor will be away for the next two weeks, but how about an appointment for 3 weeks from now?" And the fellow yells, "I may be dead by that time!" And the nurse says, "You can always cancel!"

FLASH! Anniversary greetings to Milt and Helen Ader, and birthday greetings to a great bowler, Doug Seidman, Jan. 22!

## Tu B'shevat at J.C.C.

The community is invited to 'celebrate spring in Israel' by making a terrarium and participating in a Tu B'Shevat seder at the J.C.C. on Sun., Jan. 26 from 2 to 4 p.m. Cost for the event, which is sponsored by the Family and Children's department of the J.C.C., is \$1 for adults, 50¢ for children, with a maximum of \$3.50 per family.

## Samuel Kroot, 78, ex JWF president

Samuel Kroot, former president of the Indianapolis Jewish Community Center Association, and former Indianapolis Jewish Welfare Federation president, died Saturday, January 18 in Methodist Hospital at the age of 78. Services were Monday at Indianapolis Hebrew Congregation (IHC.)

He was chairman of the board of K & F Industries, a scrap iron and steel process company he founded in 1969 with the merger of Alex Cohen's Sons Inc., a company he purchased in 1949, and Falendar Iron and Metal Company, which he acquired in 1967.

Frank Newman, former executive director of the Jewish Welfare Federation (JWF) said, "Sam Kroot belonged to a class of leadership that placed community needs ahead of partisan interests. He was a sensitive and charitable man with widespread interests. The community will miss his keen, balanced judgements. The Indianapolis community and the community at large has lost a good citizen. I am saddened at the loss of a dear friend."

Kroot was a key figure in the establishment of an endowed chair for Jewish Studies at Indiana University. He was a member of the I.U. Hoosier 100 Alumni Club, the I.U. Varsity Club and the I.U. Wellhouse Society.

As a member of IHC, he had served on the board of directors and had been a trustee since 1975.

Kroot was on the national board of directors for Sigma Alpha Mu fraternity, receiving a Certificate of Merit in 1957 from the fraternity for service and achievement in the community.

"He was always fair and firm in his beliefs," said Sam Smulyan, a friend of Kroot's. "He was a leader not only in the Jewish community, but in the entire Indianapolis community. He will be sorely missed."

He was president of Broadmoor Country Club from 1959 to 1961, a former president of B'nai B'rith Lodge 58, president of the J.C.C. from 1952 to 1955, president of the JWF from 1955 to 1957, a member of the JWF executive committee since 1957, and a member of the Hooverwood board of directors.

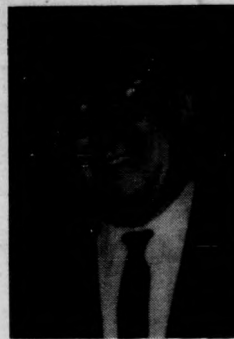
Julius Dorfman, former J.C.C. executive director, remembered that Kroot was always "very interested in the J.C.C. Whenever he came to town, he always dropped in to the Center to look around. He was a wonderful person. It's a shame that a person like that passes on."

Kroot graduated from Indiana University's School of Law in 1929, and practiced law from 1929 to 1942. He was a Marion County deputy prosecutor from 1936 to 1940, and served on the Mayor's Commission for Human Rights from 1952 until 1955.

Kroot was also involved in scrap metal industry organizations. He was president of the Indiana Institute of Scrap Iron and Steel and was a former member of the group's national board of directors.

Kroot served in the Navy during World War II.

Survivors include his wife, Florence Glass Kroot; a son, Martin J. Kroot; a daughter, Elaine Petrocelli; and seven grandchildren.



Samuel Kroot

Memorial contributions may be made to the Jewish Welfare Federation or a charity of the donor's choice.

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## Meyer Sagalowsky, 86

Meyer Sagalowsky, 86, died Friday, January 17 in Methodist Hospital. Services were Sunday at Aaron-Ruben-Nelson Meridian Hills Mortuary. Sagalowsky was the retired president of Sagalowsky Brothers Inc. scrap metal company.

Sagalowsky was a member of Congregation Beth-El Zedek, the Beth-El Men's Club, the Columbia Club and the Boys Clubs of America. He was a former member of United Orthodox Hebrew Congregation, Shara Tefilla and B'nai Torah Congregation. He had also been a member of B'nai B'rith Lodge 58.

Sagalowsky graduated from Emmerich Manual High School in 1916 and went on to play

semi-pro baseball for the Presto-Lite baseball team. The Chicago White Sox asked him to sign a contract with them in 1920, but he declined.

Sagalowsky was also interested in the theatre arts and had been a member of the Kirschbaum Players of the Kirschbaum J.C.C., the predecessor the the current J.C.C. theatre group, Theatre in the Woods.

Survivors include his wife, Goldie Pallman Sagalowsky; two sons, Dr. Ronald Sagalowsky and Dr. Arthur Sagalowsky; and four grandchildren.

Memorial contributions may be made to the Hooverwood Guild.

## Dr. Oscar Green, 61

Dr. Oscar Green, 61, died Friday, Jan. 17 in his home in Carmel, Ind. Services were Sunday in the Aaron-Ruben-Nelson Meridian Hills Mortuary. Dr. Green was a physician for the Roudebush Veterans Administration Hospital since 1971, specializing in otorhinolaryngology, the treatment of ear, nose and throat conditions.

Dr. Green was a 1947 graduate of the Indiana Uni-

versity School of Medicine and was a lifelong Indianapolis-area resident. He was an Army veteran of the Korean War.

Survivors include his wife, Barbara Embree Green; a son, Dr. Morton Coleman Green; a daughter, Rebecca Ann Miller, and two grandchildren.

Memorial contributions may be made to Riley Hospital for Children.

## Guardians for neglected youth

*Continued from page IN 1*  
on many of the short-term cases.

Thompson is one of 65 volunteer guardians. In addition, 40 attorneys give their time to represent the project in court. Thompson was raised in a children's home and believes he can identify with the children he helps.

"I came from the same kind of background except I've never been in trouble with the law," he said. "I really think of these kids as my own. First of all, our role is to represent the kid only--no one else. We want to do what's best for the child."

Michael Fleener, an attorney and project coordinator, estimates that they will handle the cases of more than 900 children this year. This is in contrast to the first year of the project, when 42 cases were handled.

Volunteers have found that sometimes what is best for the child is not keeping the family together.

For instance, on NCJW president-elect Eve Perlstein's first case--that of 5-year-old physically and emotionally handicapped child--she knew the mother should give up the child because she was simply not able to care for him. Perlstein suggested the mother take classes in parenting, but it was not enough and the child had to be put up for adoption.

"The foster parents were really wonderful and they wanted to adopt the child," Perlstein said. "The whole thing ended happily when the mother gave up the child. I felt I was really instrumental in resolving the situation."

Former volunteer Pam Shera found it hard to get parents to accept their basic responsibilities to their children. "My parents would sit down with me after school, verbalize and exchange ideas," Shera said. "(The parents of these kids) sit around and drink beer all day. The bare essentials are what a lot of these kids are missing." Often, a safe environment, good nutrition and a babysitter (when the parents are away) are missing from these homes.

Because the Guardian Ad Litem project has helped so many neglected children, Juvenile Judge Jim Payne would like to see the project handle all such cases, according to Alice Schloss, project chairperson.

"That every child in need of services would have a guardian, his or her very own advocate, would be an amazing change in the way the court system works," Schloss said. "It would be one more step to servicing children (appropriately)."

A bill currently before the Indiana General Assembly

would expand the responsibilities of the Guardian project. The proposed bill would allow volunteer guardians to file a "termination order," which recommends that a child be placed up for adoption, ending parental rights. At the present time, only the county prosecutor or the welfare attorney has the authority to file the termination order.

Rep. Dennis Avery (Dem.-Ft. Wayne), who is sponsoring the bill, believes that it is difficult to get the Welfare Department to file such orders because it is reluctant to separate families, and bureaucratic delays (sometimes as long as several years) result in children who are too old to be attractive for adoption.

Avery believes economic factors have hindered Indiana's progress in setting up a statewide Guardian Ad Litem program, but the current interest in missing and abused children has prompted the legislature to consider Guardian Ad Litem-related bills. "You can resolve a lot of your feelings (about missing and abused children) by reading your milk cartons," he said.

Indiana is one of five states out of compliance with a federal act that mandates guardian programs. Because of this, Indiana receives no federal funding targeted for these programs.

Avery said the federal funds

for children's services in general have been decreasing every year, so there is not much of an economic incentive for legislators to take over the project from NCJW. NCJW made a five-year financial commitment to the project, which will end in 1987.

"At this time we're being evaluated by the Community Service Council for a long-range recommendation as to funding," Fleener said. He is not sure what role NCJW will have in future funding of the project.

"I think it would be very nice if NCJW would continue to be a part of funding," Schloss said. But Schloss believes the project is going to have a hard time finding funding after the seed money is used up. "It's hard to find permanent funding for a social service project at this time," she said.

Even without the help of legislation, the Guardian Ad Litem is growing and is always in need of volunteers. "There are pathetically few NCJW members involved," Perlstein said. "It is a heavy commitment. You see situations that are not pretty."

Thompson agreed that there may be some ugly scenes that a volunteer may see, but the rewards make the work worthwhile. "You don't get paid a nickel, but you get a fortune," he said. "I like the good feeling I get."

## EVENTS CALENDAR

### Amit Women Shabbat

Mrs. Ruth Fruchter and Mrs. Evelyn Goldberg, co-presidents of the Indianapolis chapter of Amit Women (formerly American Mizrahi Women) announced that Amit Women Shabbat will be celebrated Sat., Jan. 25. The Shabbat program will be part of a nationwide celebration to recognize the U.S. religious Zionist women's organization. Indianapolis Rabbis David Korb of United Hebrew Orthodox Congregation

and Chaim Fischweicher of Congregation B'nai Torah will present sermons for the sabbath observance.

"Shabbat Shirah/Amit Women's Shabbat" marks the beginning of a national membership drive and is designed to focus attention on the child care, social services and educational projects maintained by Amit Women in Israel.

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*Interview with the world's most wanted terrorist*

# Abu Nidal: the voice of terror

*Translated and adapted by Mark Wurm, a special consultant on European Affairs to the Simon Wiesenthal Center in Los Angeles. The interview appeared in the German magazine, Der Spiegel in October 1985. (The story on Louis Farrakhan, which appeared in the P-O two weeks ago, was written by Harold Brackman, a special consultant on black-Jewish relations for the Simon Wiesenthal Center in Los Angeles.)*

**ON JEWS VS. ISRAELIS:** "Every Zionist is my enemy. I do differentiate between Zionists and Jews. It is not the case that also every Jew is my enemy."

**ON JEWISH TAR-GETS [i.e., OUTSIDE ISRAEL] SUCH AS SCHOOL-CHILDREN, SYNAGOGUES AND RESTAURANTS:** "The question is not whether civilians or civil Jewish establishments are hit, but rather that many such establishments, which may

outwardly appear to be innocent, are in reality serving the Zionist secret service, Mossad."

**ARE BOMB ATTACKS AND POLITICAL MURDER LEGITIMATE MEANS TO MAKE YOUR DREAM A REALITY?** "Absolutely — as a matter of fact, very legitimate."

**DID YOU ASSASSINATE SCHLOMO ARGOV, THE ISRAELI AMBASSADOR TO ENGLAND?** "Right...we attacked [him] at the time that



Abu Nidal

he had taken over a leading role for Mossad in Europe. Other than him, our fighters have upheld my strict orders not to harm diplomats."

**ON ARAB UNITY:** "The closer we come to Arabic unity,

the greater the chance also to eliminate the Zionist creation...neither the Palestinians, nor the PLO will ever be in the position to achieve a military victory over the Zionists. Victory over the Zionists can only be achieved through a pan-Arabic strategy. All Arabs must take part. As long as the Zionist creation exists in Palestine, Arabs will be compelled to unify themselves, in order to confront this danger. We Palestinians and Lebanese will be the fuse in the fight of all Arabs against the Zionists. We will ignite the great fire in the Middle East."

**ON ASSASSINATING ARABS:** "I'll tell you straight: Every Arab or Palestinian who has contact or any kind of relationship to Mossad will end like [them] — liquidation. We have conducted almost one

hundred such attacks without having publicized them."

**ON LEADERS DEALING WITH ISRAEL:** "Who maintains that Mubarak and Hussein can continue to live securely and without care? It is only a question of time before Sadat's successor Husni Mubarak will pay dearly for his treason to Arab history...Our organization has determined to liquidate King Hussein. Several assassination attempts have been foiled."

**ON THE MURDER OF EGYPTIAN JOURNALIST SIBAI:** "You're getting me to talk about that action for the first time. It actually involved not just Sibai, but his intimate friend President Sadat...We shot Sibai on Cyprus and Sadat reacted exactly as we expected. He shirped his special troops...With that Sadat was

*Continued on page 4*

## Quarrel over quotas

ATLANTA — The Washington Representative of the American Jewish Committee acknowledged that "a needlessly hostile debate has been raging over the issue of quotas."

"With only rare exceptions, the civil rights community is united in support of goals and timetables," he continued. "It

rejects the argument that goals are the same as quotas or that they perform operate as de facto quotas."

Commenting on American Jews, Mr. Bookbinder went on: "The Jewish community, I can state with assurance, overwhelmingly shares that consensus. We continue to

*Continued on page nine*

## Anti-Semitic incidents decline in 1985: ADL

NEW YORK — Anti-Semitic incidents directed against Jews and Jewish institutions in the United States decreased notably last year, according to the annual audit conducted by the Anti-Defamation League of B'nai B'rith.

The findings, made public today by Nathan Perlmutter, ADL's national director, were divided into two basic categories: vandalism, ranging from swastika daubings to bombings, and personal assaults, threats and harassments. They revealed:

— 638 reported incidents of vandalism against Jewish institutions and private Jewish homes in 34 states and the District of Columbia, an 11 percent decrease from the 1984 total of 715. The 638 incidents included 6 arsons, as against 9 in 1984; 5 attempted arsons, as against 8 last year; 3 bombings,



Nathan Perlmutter

the same as in 1984; and 3 attempted bombings, as against 1 in 1984.

The report points out that although there were fewer incidents of vandalism, several were particularly disturbing and received nationwide attention.

— 306 anti-Semitic assaults (such as beatings), threats and harassments (such as abusive mailings and telephone calls) against Jews and Jewish property, a 17 percent decrease from 369 in 1984.

The audit was prepared by the Research Department of ADL's Civil Rights Division from data gathered through the monitoring activities of the agency's 30 regional offices around the country.

### Downward trend

Mr. Perlmutter pointed out that the new findings reflect a general five-year downward trend, interrupted by a small increase in 1984. He called the current statistics "encouraging" and said they were most likely the result of stricter legislation,

*Continued on page 4*

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# 'Beyond the Walls': Jews and Arabs in prison

By JOEL YANOFSKY

QUEBEC — In one respect, the success of the Israeli film "Beyond the Walls" is not surprising. Despite its grim subject matter — life inside an Israeli prison — it is a compelling and well-made film. It has won numerous awards, including the Israeli equivalent of the 1985 Academy Award.

What is surprising and encouraging, according to screenwriter Benny Barbash, is that Israelis have reacted so positively to the message of understanding between Jews and Arabs in the film.

Barbash pointed out that "Beyond the Walls" has been seen by 600,000 Israelis, about

25 percent of the population, "and the most important thing is that it has been accepted" by those on the political right as well as the left.

Barbash was in Montreal for the film's Canadian premiere at the recent third annual Montreal International Jewish Film Festival. Speaking prior to the screening, Barbash told a full house to keep in mind that despite the film's harsh and controversial theme, its production was financially assisted by the Israeli government.

The most provocative element of "Beyond the Walls" is not just that one of its heroes, Issam, is an Arab, but that he is

a convicted terrorist. "A killer of children," according to his Jewish counterpart, Uri, a convicted burglar.

Issam defends his position by claiming that his people are at war. "Is it war," Uri asks, "to bomb a bus?" Issam responds with a question of his own: "Is it war to strafe a refugee camp? That's like a thousand buses."

This candid exchange between the two men comes toward the end of the film, after they have developed a grudging respect for each other. It also comes after the audience's sympathies have been enlisted on the side of the individual's struggle for dignity regardless of his political

affiliation. In the narrow context of the film and its compelling characterizations, the justice and futility of both arguments is hard to ignore.

As the two leaders in the prison, Issam and Uri eventually join forces and organize a hunger strike to protest the brutal conditions in which they live. They have evidence that prison officials are responsible for the deaths of two men and they are holding out until they can present their evidence to an impartial investigative committee.

The real enemy in "Beyond the Walls" is neither Arab nor Jew, but the corrupt security officer who runs the institution and who maintains order by keeping Jewish and Arab

cellmates at each other's throats.

While the film is uncompromising in its depiction of the brutality that exists within the prison, it doesn't seem to be interested in penal reform. It is making a much broader and more complex statement about how Jewish-Arab hostility plays right into the hands of a cynical establishment.

Ironically, the success of the film tends to overshadow its message; at times, it seems predictable and dreamy-eyed. But, on the whole, it is an entertaining and affecting film, which probably owes more in style and plotting to the James Cagney movies of the 1930s than its serious ambitions let on.

## IN THE NATION

### From yuppie to zuppie

NEW YORK — "Zuppies" are wanted for the Young Leadership Mission to Israel of the Zionist Organization of America, scheduled to leave for Israel July 20 and return August 3. "Zuppies," it was explained, are Zionist urban professionals, 25 to 45, married or single, concerned about Israel and committed to its security. Participants in the mission will be briefed by leading Israeli officials, stay in Jerusalem and Tel Aviv, visit Masada, Judea and Samaria, Metulla on the Lebanese border and the ancient city of Safed in the Galilee. There will be visits to the Holocaust Memorial, Diaspora Museum and Institute for Propaganda Analysis at Bar-Ilan University, among other sights and sounds of Israel. In addition, participants will have the opportunity to take part in the third World Conference of Dor Hemshech Young Leadership. For information and reservations, call (212) 481-1500 or (800) 227-9707, or write the ZOA Young Leadership Mission, 4 East 34th Street, New York, NY 10016.

### Kahane Great Debate hoax

Rabbi Meir Kahane has touched off a controversy in the United States over his proposed "Debate of the Decade" with American Jewish Committee Washington Representative Hyman Bookbinder. Earlier this month, Bookbinder received a letter on blank stationery on behalf of the Public Jewish Affairs Committee informing him that Rabbi Kahane had agreed to a debate. Bookbinder stated to a member of the Jewish Public Affairs Committee that he had no intention of debating Rabbi Kahane and also informed the rabbi at the temple where the proposed debate was to take place that there would be no debate. Bookbinder's actions were not in time, however, to stop an advertisement promoting the debate and asking money to be sent in for tickets from running in the Baltimore Jewish Times. Kahane supporters have apparently used a similar tactic in California, proposing a debate with Rabbi Harold Schulweis. The American Jewish Committee is considering legal action to stop what it terms an "unpleasant hoax."

### "Join Up" to help Israel

Elmer Winter, chairman of the Committee for Economic Growth of Israel (CEGI), this week announced the launching of a nationwide program to stimulate the purchase of Israeli consumer goods. The program, called "Operation Join Up," is designed to create demand for Israeli products in retail stores throughout the country. Winter explained: "While the Unity Government is making rapid strides to rebuild the nation's economy, there are now more than 100,000 unemployed in Israel. There is an urgent need to increase exports, especially to the United States. More exports means more jobs. We can make a difference by asking for — and buying — Israeli-made products in our local retail stores." "Operation Join Up" calls for a local survey of stores that sell Israeli products, Winter said. Once the survey is completed, the findings can be made available locally, informing shoppers where they can buy Israeli products, among them foods, wines and apparel. For a free copy of the "Operation Join Up" program, write to Elmer L. Winter at CEGI, 5301 No. Ironwood Rd., Milwaukee, WI 53217.



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# Abu Nidal: the voice of terrorism

*Continued from page 1*  
defenseless at home. The further plan contemplated taking advantage of this and killing Sadat and his confidants. For certain reasons this second phase could not be completed."

**ON CONTINUATION OF ASSASSINATION:** "Yes, for example with Achmed Djarallah, the editor-in-chief of [a] Kuwaiti paper...we have nothing against his communitaries and analyses...nevertheless, this corrupt person had decided to accept an invitation in occupied Palestine. Every Arab should know: treason will be punished with death...we shot at him, but missed. Hopefully, he got the message."

**ON THE LIQUIDATION OF SADAT'S AND ARAFAT'S FRIEND ISSAM EL-SARTAWI:** "[His crime]: He created a peace committee with the Zionists."

**WHAT DO YOU THINK ABOUT ARAFAT?** "That puppet Arafat dances at the command of the Zionists and the Americans. True, he believes that he holds the strings in his hands, but in reality he himself bounces on the strings. Arafat is a marionette who is controlled by Fatah and certain Arab regimes."

**ON WHETHER MURDER HELPS ACHIEVE HIS**

**GOAL:** "For me, that's not the question. When someone betrays his country, his people, his nation, he gets the appropriate answer. That's the way all resistance fighters have operated. What did the French resistance do with their traitors? We have never shot innocents and journalists [sic]."

**HIS DREAM:** "I want to tell you what I dream of: of a unified Arabic nation which lives in freedom, justice and equality."

**WHY AMERICANS ARE HATED:** "If there is anything absolute in this world, it is our enmity to American imperialism. For without American help the Zionist creation would no longer exist. The Americans are stirring up the war in the gulf and the discord between the Arabs. If the Arabic fight is ever victorious, then we'll not allow one single American to touch our territory...who could actually imagine that a little fleck like Qatar could have its own army, flag and national hymn if it were not for the fact that the Americans had helped to create such an entity?...I can assure you of one thing. If we are given the chance to cause America even the most insignificant harm, we will not hesitate to do it. Between the Americans and us there exists a war to the death. In the coming

months and years the Americans will be thinking about us...we only want that [the Americans] disappear from our country. They can elect President whomever they want: a ballet dancer, a cowboy, an actor. But when American planes drop bombs on our houses, then that is terrorism and a crime, and will be answered accordingly."

**IS PRESIDENT REAGAN ON HIS DEATH LIST?** "Naturally. When we catch up to him, we'll allow posterity to finally give him his place of honor in history. Reagan spent hundreds of millions of dollars in order to secure the White House. We like him being so afraid. He should stay that way."

**ON THE DIFFERENCE BETWEEN TERRORISM AND JUSTIFIED COMBAT:**

"Terrorism is the liquidation of innocent people for no reason by a group or organization or governmental power, such as in the Palestinian camps of Sabra and Shatila...just combat means the right of a people to make use of all available means against the usurpers of his land."

**ON SYRIA:** "I am a committed follower of Greater Syria...we [his group, Fatah—Revolutionary Council] are Syrian citizens. Syria is for us the mother-nation, Syria is for us history, society, community,

geography. Until recently, half of Lebanon was a region of Syria...Greater Syria consists of Palestine, Iraq, Jordan, Syria. A state such as Jordan did not exist in Arabic history before the 'twenties."

**ON QADDAFI:** "Brother Muammar is a sincere person. We are bound by a deep and strong friendship. Our relations are grounded in mutual respect. We dream the same dream: of a united Arabic nation...his country is a strong base against imperialism and Zionism...he is a great help to us...we have no problems with his political thought...his fundamental principles are identical to ours."

**ON THE SOVIET UNION:** "The Soviet Union is a true friend of the Arabs. But naturally, it also pursues its own interests. For example, it agrees with the existence of the Zionist creation in Palestine. We don't agree with that."

**WHO ARE YOUR ENEMIES?** "My enemy is the Zionist occupation of my homeland Palestine. My enemy is imperialism in all its forms. My enemies are the breakup of my Arabic nation into separate [states] and its disunity. My enemies are also the conventions and the chaotic circumstances in our Arabic society and the seduction of our youth."

**ON WHETHER THEY WORK WITH EUROPEAN TERRORISTS:** "Certainly. With the French direct action, with the Belgian fighting communist cells, with the Irish IRA, the Basque ETA, the German Red Army faction, etc. Why not, what's special about that? The imperialists are united and are fighting us everywhere. So we also united under the motto: 'Oppressed, Unite!'"

**ON THE PEACE MOVEMENT IN ISRAEL:** "The so-called peace-now movement is nothing but whitewash, we don't believe in it. Uri Avnery, e.g., is a Zionist immigrant; he should return to where he came from — to Germany...if he truly means it [peace], then he should clearly distance himself from the Zionist ideology. Then we will believe what he says."

**ON NEGOTIATIONS:** "There are no peaceful solutions anywhere in the world. If you read Arab history, you will see that there has not been in single peaceful path that has led to the solution of our problems...that the Zionists used force to grab for themselves a piece of my Arabic homeland, is not in my eyes actually the crime. Rather, for me the crime would be if we were to allow that these Zionists could ever leave our homeland alive again. That is my philosophy. I, Abu Nidal, view myself as the answer to the misfortunes of the Arabs."

## Anti-Semitic incidents decrease

*Continued from page 1*  
vigorous law enforcement and increased educational programs. He added, however, that while the audit is "a useful yardstick for measuring one aspect of anti-Jewish hostility in the United States, there are other manifestations of anti-Semitism." He singled out the following:

— The criminal conspiracy launched by "The Order," a neo-Nazi group committed to overthrowing the government which it declares is Jewish controlled. Ten of its members were convicted by a Federal Court in Seattle in December (11 others had earlier pleaded guilty) for crimes committed in 1984, including the murder of Alan Berg, a Jewish talk show host in Denver, and a synagogue bombing in Idaho.

— The activities of such other organized right-wing anti-Jewish hate groups as the Ku Klux Klan, the Posse Comitatus and the Identity Church which pose continuing dangers despite declining membership.

— The propaganda of Liberty Lobby and Lyndon LaRouche's

organization, even though both anti-Semitic groups suffered significant setbacks in 1985 due to defeats in law suits — Liberty Lobby lost its suit against William F. Buckley for calling it "anti-Semitic; LaRouche lost his suit against NBC and ADL for defamation.

— The collaboration of extreme left organizations in attacking the most basic concerns of Jews regarding the security of Israel.

— The continuing anti-Semitic rhetoric in the United Nations by Saudi, Libyan, Jordanian and other Arab delegates, 10 years after the passage of the resolution equating Zionism with racism.

According to the audit, New York and California were again the states with the most vandalism incidents: New York had 199 as opposed to 237 in 1984; California had 84 as opposed to 99 the previous year. New Jersey succeeded Maryland as the third highest on the list and was one of the few states with an increase, 74 as against 56. The other leading states were Florida with 47, down 4;

Maryland, 38, down 31; Pennsylvania, 31, up 3; Illinois 23, up 4; Massachusetts, 22, up 2; Michigan 14, up 7; Virginia 14, up 5; Connecticut, 12, up 7; and Minnesota, 11, down 4. The remaining 22 states and the District of Columbia each reported fewer than 9 incidents.

### Arrests

Across the country, 78 persons were arrested in connection with 48 incidents in 1985. In 1984, there were 84 arrests in connection with 51 incidents. The League noted that the overwhelming majority of those arrested continued to be young people no older than 20 years of age.

In addition to the convictions of members of "The Order," ADL highlighted two other instances of particularly effective law enforcement in 1985. One was the arrest, trial, conviction and sentencing of James Ellison, a leader of the anti-Semitic group, The Covenant, the Sword and the Arm of the Lord (CSA), for various crimes including a fire

that destroyed the Beth Shalom synagogue and community center in Bloomington, Ind. He received 20 years. The other was the arrest and sentencing of three teenagers who drove a bulldozer into the wall of Temple Beth Shalom in Manalapan, N.J. For this crime they were sentenced to jail terms ranging from 60 days to one year, ordered to make financial restitution and to perform community service while on five-year probation after serving their jail sentences.

### Media attention

The audit listed chronologically incidents of anti-Semitic violence and harassment which attracted widespread media and public attention. They included:

— A pipe bomb explosion in a synagogue in Northbrook, Ill., a suburb of Chicago, in April. The same month, six teenagers were arrested for spray painting anti-Semitic graffiti on a Jewish school in Cedarhurst, Nassau County, N.Y. In a nearby town, Great Neck, Nassau County, another Jewish school suffered

\$125,000 in damage when it was attacked by vandals who went on a furniture smashing rampage;

— In May, arson at the South Baldwin Jewish Center in Nassau County ignited hundreds of prayer books and shawls. The same month an apartment building in Great Neck was defaced with swastikas and threats such as "we kill Jews" written with feces.

— In July, pipe bombs were discovered at a San Francisco synagogue and the home of a local rabbi. In Denver, swastikas were scrawled on the childhood home of Golda Meir, the late Israeli prime minister.

— In August, the Milwaukee Jewish Center and two other Jewish-owned buildings were defaced with swastikas;

— On the eve of Rosh Hashanah in September, vandals scrawled anti-Semitic slogans on a synagogue in Laurel, Md.;

— In October, "Jews Must Die" and "Hitler Youth" and other slogans and swastikas were painted on a public

*Continued on page 5*

## OBITUARIES

### Joseph Kraft

WASHINGTON — A noted columnist who was Jewish, Joseph Kraft, died here at the age of 61, apparently of heart failure. More than 200 daily papers published his columns, and he was widely praised by his colleagues in the profession, for the research he conducted before writing and for his even-handed approach, while still taking a strong stand on issues such as detente. He was an early opponent of U.S. involvement in the Vietnam War.

### Morton Tabas

PHILADELPHIA — Morton Tabas, 68, an attorney and former president of the National Federation of Jewish Men's Clubs of the United Synagogue of America, died Jan. 1. He represented the Men's Clubs in the United States, Canada and Mexico in 1965 after serving as vice president, treasurer and member of the board of directors.

He also was active in the old Philadelphia Region of United Synagogue and served on the board of overseers and the liaison committee of the Jewish Theological Seminary. Tabas, who served as vice president, treasurer and board member of Beth Shalom Congregation, also served as chairman of the Board of Jewish Education of Philadelphia; as a member of the National Ramah Commission and as a member of the board of Camp Ramah in the Poconos. — Maurie H. Ordenker

### Irving Margulies

NORFOLK — Irving M. Margulies, a past president of Temple Israel and its Mens Club, died here at the age of 72.

### Anti-Semitism on the decline

Continued from page 4

elementary school building in Rockville, Md.;

— In November, a sign announcing the future site of a synagogue in Reston, Va., was cut down after having been defaced with swastikas earlier in the year.

The report noted that the smashing of the windows of 21 Jewish-owned shops in Brooklyn in November was not counted in the audit as being anti-Semitic since a Jewish man described as having a "history of psychological problems" confessed to the crime.

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## SMALL TOWN AFFAIRS

### Jews in the college community

By RABBI ALAN WEITZMAN

An important area for Jewish professionals and lay people to be involved is in the college community. In Berks County, most of the students attending



our schools of higher learning are Christians. Reaching these young people in their formative years is important in their understanding of our religion, history, culture, and sense of

peoplehood. The Jewish Chautauqua Society, an arm of the National Federation of Temple Brotherhoods, motivated Alvernia, a Catholic College, to offer me a lectureship several years ago. The Chautauqua Society has opened doors to colleges and universities all over America, and also placed Judaic books in thousands of college libraries.

Alvernia College is under the aegis of the Bernadine Sisters, and for them to have a rabbi on their staff is quite progressive. This last semester I taught a course on the Bible, and requested that each of my 20 students select a Jewish theme for their term paper. The subjects they selected ran the gamut from the Jewish holidays to the Holocaust. One of the

young people did research on the Nazis' treatment of the Jews. The following quote was taken directly from his term paper:

"While doing the research for this paper, I honestly had to stop periodically to get my emotions back together. Why the Good Lord let this happen is a question I am sure many people have asked. Why President Reagan saw it fit to visit the graveyard where members of Hitler's Reich are buried puzzles me as well. I honestly hope every last war criminal is apprehended and executed. Actually, today's style of legal execution is too human for these animals."

The Alvernia "Connection" has also resulted in the college

Continued on page 11

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# The high cost of low ethics

By YEHUDA LEV

LOS ANGELES

I imagine that by now almost everyone has had a say about the Post and Opinion's special section on Ethiopian Jewry (December 18, 1985), so it only remains for the West Coast to be heard from before we wrap up that issue and turn to more pressing matters on the Jewish agenda. After all, the scene of the action is thousands of miles away, there is no large Ethiopian Jewry constituency among us and whether or not the Israeli government was delinquent in its efforts to rescue them is now a question for the historians to decide.

But here in Los Angeles there has developed an interesting and instructive side issue relative to the topic of foot dragging on the Ethiopian rescue. And, tragically, its instructive qualities do not have to do with how we should improve our performance in future rescue operations.

The publisher of one of our local Jewish newspapers is claiming that he was the instrument which motivated the U.S. government to organize the evacuation to Israel of those Ethiopian Jews who were stranded in Sudan after the breakdown of Operation Moses. He did so, he claims, by intervening with Vice President George Bush who was on his way to Sudan and, even before that, by organizing something called "Operation Joshua" (Joshua, you will recall, succeeded Moses as the leader of the Jewish people). His plans for "Joshua" included leasing three Boeing 747s, which would fly into the airport at Khartoum, load up with Ethiopian Jews, and then fly to the West Coast where arrangements had been made to prepare them for eventual settlement in Israel.

According to the publisher, the program was cancelled after he met with Bush and persuaded the vice president to add the subject of Ethiopian Jews to his Sudanese agenda. Since then his newspaper has trumpeted his role in the "saving" of "1,000 Ethiopian Jews" (the actual number rescued from Sudan by the Americans was 481) and he has established a "Joshua Foundation" to raise money for other such worthwhile projects.

This recital, repeated and expanded upon in many issues of his newspaper and in interviews in the general press, raised some questions in my mind so I met one day with his lieutenant, a man who normally is a press agent but who was sent by him to Khartoum to prepare the ground for "Operation Joshua." This gentleman

has been lecturing to Jewish organizations around town about his adventures in Sudan and showing slides of his trip which pictured mostly Ethiopian refugees of undetermined religious origin.

I asked him how "Operation Joshua" intended to land three 747s at Khartoum airport, load them up with undocumented Jewish refugees, and fly away without some interference from the local constabulary, not to mention the Sudanese army and air force. He assured me that Sudan would never dare fire upon an American plane. I asked him about the necessity of insuring aircraft whose replacement value is currently \$90 million apiece, not the mention the lives of 15 crew members for each plane. He apparently had given no thought to this aspect of the problem and shrugged it off as of no importance. I asked how the Israeli government viewed the need to fly the refugees to a haven in southern California rather than directly to Israel or, at most, transshipping them through a European airport. These questions, too, were dismissed as irrelevant.

I walked away from the discussion convinced that no serious thought had ever been given to actually evacuating Jewish refugees from Khartoum and that the whole story was a public relations gimmick which is now being employed in the interests of raising funds for the "Joshua Foundation."

Well, it is no crime to play fast and loose with the Jewish community's propensity to give money indiscriminately to any cause with a biblical name or a noble goal. But the problem is not how we waste our communal money — a subject that not even the expanded pages of the Post and Opinion could provide room for — but what sort of individuals become our spokesmen. The publisher of a newspaper has access to the media that is not available to the rest of us and indeed this individual has been quoted as an authority on Ethiopian Jewry on local radio, TV and in the general press.

There are recognized spokesmen for issues, or ideological factions, or ethnic groups within the Jewish community, people who are chosen as heads of organizations or who are knowledgeable or who contribute generously to Jewish causes.

But there are also those who feed their egos on the reflected glory of the accomplishments of others. Some of them batten on

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## MY SIDE OF THE MATTER

# American exile: is it holy?

By JACOB NEUSNER

To not a few people the phrase "Israel in America" — the title of the book of mine recently published (*Israel in America. A Too-Comfortable*



*Exile?* Boston, 1985: Beacon Press) — violates familiar language-rules. For when people use the word "Israel" they mean "the State of Israel." Or sometimes now and always in times past they meant "the people of Israel, that is, the Israelis." So, as one reviewer asked, how can you speak of "Israel in America" unless you are writing a book about Israelis who have become American or Canadian citizens? Then again the subtitle, "a too comfortable exile?" raises the question of how to its Jewish citizens American can be deemed an exile. From what, from where, do they see themselves in exile?

But the word "Israel" throughout the history of the Jewish people, from the earliest layers of biblical literature to 1948, has always referred to the people of Israel, not to the land, let alone to the State. The psalmist sang, "The one who keeps Israel neither slumbers nor sleeps," and by that meant, the Israel made up of women, men and children, not the Israel made up of hills and plains, that is, the land, let alone the political entity that existed in that time. So, too, when the rabbis of late antiquity created the Siddur, the Prayerbook of Judaism, they spoke of God's sanctifying Israel, by which, again, they referred to the social group, to that alone. So when people today speak of Israel and mean the Jewish state, they violate the rules of the Jewish speech, in whatever language. To identify with the word "Israel" only part of the Jewish people, only that part living in one place and not in many places, is to make a judgement that — in the context of the holy books of Israel, the Jewish people — constitutes heresy.

Is heresy too strong a word? Not at all — so long as you do not take it too seriously. For the debate on who is Israel, now extends to where is Israel? And that debate is classic and profoundly theological. When Jews have wished to argue about

the deepest issues of their lives, they frame those issues in terms of who is a good Jew, or a legitimate one, or who has stopped "being Jewish." True, these formulations for debate serve sociology or anthropology or political science, but not religion and theology. But that is a post facto judgement, not made by Jews. We Jews have the right to debate our own issues in our own way, and, from the very beginning, we have wanted to know who we are — for we have not ever been entirely certain.

So it is appropriate that today's debate on Jewish existence (on issues of legitimacy, of where people should live and what they should do with their

want the government to identify as "Israel" for purposes of Israeli law as only those persons who qualify by the revealed law of Sinai, that is, halacha of Jewish law. That means, in their view, persons born of a Jewish mother or converted to Judaism under the auspices of Orthodox Judaism. The current issue, as framed by the Orthodox politicians, is authentic and legitimate, for it is how, from time immemorial, people have defined the issue they deem definitive.

The biblical narrative attributes to Abraham, at the outset of the story, that same question: What can you give me, and lo, I go childless. Abraham cannot see Eliezer of Damascus as his legitimate heir.

*One place is holier than another, the Land of Israel holier than Rhode Island, but Jews who live in the state of Israel are better Israelis than we are. But they are not more, or better, "Israel." And that is what matters and what counts.*

lives) should focus on where is Israel as much as on who is Israel. Is Israel in only the State of Israel? Is Israel only that state? Are Jews who make their lives in America and place their first loyalty to this country less "Israel" than those who do live in the Jewish state and rightly call themselves Israelis? And if we affirm, as nearly all of us do, that there is such a thing as a Jewish state, should not all Jews aspire to live there? Those are the two issues that today encompass debates on the meaning of Jewish existence, hence, as I said, "Israel in America — a too comfortable exile?"

Let me broaden matters still further by pointing out that, in the simple phrase at hand, contained within its paradox, I intend to frame the most profound issues of Judaic theology. Diverse Judaisme over time, that is, various systems composed of a world view, a way of life and a distinctive social group, have taken a position on who is Israel. Indeed, when Jews have debated the fundamental questions of life, they have framed those questions in terms of the peoplehood of Israel: who is in, who is out?

Today, of course, as it has for nearly four decades, the Israeli government faces that issue. The Orthodox parties

The exiles to Babylonia after 586 required the reassurance of one of the Isaiahs that they too enjoyed a share in the God of Israel. The Essene community at Qumran saw itself as the true Israel, no less than did the biblical prophets who spoke of the saving remnant, and the apostle Paul, thinking in Judaic terms in his context, gave a troubled assessment of who is Israel, old and new, fleshly and spiritual, in Romans. What marks the talmudic rabbis' insistence on the sanctity and the sanctification of Israel was their doctrine that all Israel came under the wings of God's presence, so all Israel, not only part — the part they found subject to their approval — was holy. So through time, who is Israel defined how Jews would debate the issues of their day.

My guess on the very definition of the group framed the issue is simple. Israel, the Jewish people, always saw itself as small and nearly always as scattered. So, from the framing of biblical literature in the exile of Babylonia, Israel, the people, expressed an obsession with a land of its own, a land of Israel, on the one side, and with an identity all to itself, on the other. The reason was that these stood for the opposite of what Israel, the Jewish people, actually had and what it actually

Continued on next page

# Neusner — American exile: is it holy?

*Continued from prev. page*  
was.

In the age of the formation of the Israelite scriptures, after the destruction of the first Temple in 586, Israel had no land of its own. When the biblical vision of the holy land — holy to God and set apart for Israel — came to expression, a land of Israel was a memory and a dream, not a fact but an obsession — and rightly so. And much that the people saw as Israel's uniquely in fact formed a common inheritance with other peoples, whether the holy calendar, borrowed from Canaan, or the principles of jurisprudence, borrowed from Rome, or the yearning for a nation-state, borrowed from Europe in the 19th century, or, I suppose, even the principles of atomic physics and democratic ethnic politics, borrowed from our own country.

So people speak of opposites, and Israel in America forms a statement of opposites. When the first prime minister of the state of Israel, David Ben Gurion, and his colleagues named the new state, formed in the Land of Israel by a portion of the people of Israel in 1948, they called it the state of Israel. They had no choice. But it represented, nonetheless, a considerable judgement. In calling the state of Israel simply "Israel," therefore, people who use that language, not only Israelis but Jews and gentiles elsewhere, deliver a profound statement upon the issue, who is Israel, what is Israel, who is the true Israel, and similar perennial dilemmas of the deep thinkers of Judaism, past and present.

Why dwell on the paradoxes of language? Because they contain a statement of a deep reality. Within the peculiarity of today's language, we uncover the fundamental issue confronting American Israel, that is, American Judaism as a religious expression and the American Jewish community as a distinct social group. The issues cut across the lines of learning: they are sociological and political, but also religious and theological. At the sociological and political side, the question is whether or not Judaism and the Jews will survive, endure and flourish in the free society of the United States and other free nations like it. That is a question to be debated by sociology, anthropology, political science: it is a question of description of the here and now and projection of current trends into the future. So the question of survival stands at one side. When the great Jewish migration from the several countries of Eastern Europe — White Russia, Poland, the Ukraine, Lithuania, Rumania, Slovakia,

Bohemia, Hungary and Austria, as well as Germany, began, many people thought that the commencement of emigration marked the end of the Jewish people. "In America you cannot be a Jew, or you should not, or you do not have to be." The prediction of the day now presents us with an example of a vast error: the Jews as a distinctive group did not disappear in America, nor are they likely to.

But that prediction remains valid: the Jews as a nation-religion, such as they were in Eastern and Central Europe, have ceased to be. The Jews in America and Canada form something else, but they are not like what they were in Eastern Europe, a group with its own language, its own cultural and social traits, essentially a nation among other nations, each one with its religion and special language. In the context of Eastern Europe, the Jews formed a species of the genus, North American ethnic group. The nation-religion-language community of Eastern Europe and the ethnic group of North America do not compare. But the Jews of the one place and those of the other do compare: for they remain — by some definition, if not the same definition — Jews. The indicators shift, the social reality does not.

The religious and theological side demands not description but evaluation. Now we turn to the issue of the "ought." Ought the Jews remain in the exile, as Israelis maintain we American Jews are in exile? Is our life legitimate, and if so, by what criteria? It is one thing to claim, as some do, that in the exile the Jewish people cannot endure. Jews outside of the State of Israel cannot sustain a distinct social life or an authentic and distinctive cultural and religious existence. That judgement contains a theological or ideological premise, not a merely descriptive projection of trends.

If then we define what we mean by legitimate and authentic and specify the sources of legitimacy and authenticity, we may confront the issue in its theological and religious definition: *should* Jews live in America — by the criterion of Judaism? Can they build in America a holy way of life — by the criterion of the Torah? Even in my framing of the question, I have conveyed something of the answer. For my premise is now fully exposed. It is that the criterion for holiness is the way of life — and not principally the location, the place in which life is lived. It is the *how* of our lives as Jews, not the where or even the political circumstance.

And, to move a step further, the underlying premise is that holiness inheres in the people, there alone. I mean, when we ask what is the source of the sanctification of Israel, the Jewish people, what sets them apart and makes them God's first love, as the Hebrew Scriptures of prophecy and the rabbinic writings of wisdom have always maintained, what answer do we find? Sanctification invariably, always, everywhere, derives from, inheres in the holy way of life of Israel, the Jewish people.

To state matters negatively, in 586 Israel lost the land and gained the Scriptures. In 70 Israel lost the Temple and gained a deeper sense of its own enduring holiness. In 412 Israel in the Land of Israel lost its medium of self-government, but at the same moment produced the first of the two Talmuds, the Talmud of the Land of Israel. And so on through time, to the present: whether the loss, whatever the loss, Israel the people endured. And in this, the age of our most profound loss in all of human history in all of human history, Israel the people yet endures.

When, therefore, we turn to the sources of Judaic truth, in the one whole Torah of Moses, our rabbi, that is to say, in Scripture and in the oral traditions as well, time and time again we find the focus upon Israel, the people, and its holiness. What matters is what Israel does: *You only have I known among all the families of humanity, therefore I shall visit upon you all your iniquities.* Everything remained contingent upon the life of Israel. Possession of the land, government of the nation by its own authorities — these depended upon the character of the people, the holy way of life God had revealed to them and demands of them every day. What is contingent is land, location. What is uncontingent is people, specifically, the sanctification of the people. And, to state matters not as sociology or politics but as religion: the holy way of life endures in North America and Australia, as in the Land and State of Israel.

True, there are aspects of life in the Jewish state that none can hope to replicate here. No one denies the many and important ways in which life in the holy land imparts special meaning to the holy way of life of the Jewish people. To state matters affirmatively, every serious Jew in the world today recognizes and gladly affirms that the Sabbath means more in Jerusalem than in Providence, Rhode Island. And who can doubt that sitting in a sukkah in Haifa in the sun makes for a

happier holier day than sitting in a sukkah in Montreal in the season's first snow. But God loves Israel, wherever Israel lives, and Israel lives in America — there too, at least for now. But where, in the long history of Israel, the Jewish people, could we have omitted those qualifying words: at least for now? Nowhere, including the Land of Israel, including the State of Israel, Israel endures — wherever. One place is holier than another, the Land of Israel holier than Rhode Island (much as I love Rhode Island). But no Israel is holier than any other: not American Israel nor Israel. Jews who live in the State of Israel are better Israelis than we are. But they are not more, or better, Israel.

And that is what matters and what counts.

We American Jews have defined for ourselves a way of life that, in our setting, marks us as distinctive — not better than our neighbors, but in some important ways, different from them. We have found a way of life that carries forward in important ways the heritage of Israel, the Jewish people. If we list the most important aspects of that heritage — study of Torah, community worship, observance of the sacred calendar, to name three — we may recognize that we too have found ways, both traditional and new, for study of the Torah, community worship and obser-

vance of the sacred calendar. The received tradition endures with strength and power. And among the great masses of American Israel, study of the Torah, communal worship, the sacred calendar — all these go forward in new ways as well, in ways distinctively American, yet, in America, also characteristically and definitively Jewish. To point to these aspects of renewal, we have developed scholarship in the American idiom and in the Judaic area, we have worked out modes of communal service to carry out in ways of unprecedented effect the religious duties we share as a community, and we have found aspects of the sacred calendar to draw us together that mark us again as particularly American and distinctively Jewish, for one example, our memory of the Shoah (Holocaust), and, for another, our nearly universal observance of Passover and of Hanukkah. True, these constitute responses to our situation in America. But that is as it should be.

So yes, there is an Israel in America, and yes, Israel in America thrives as an enduring community in the sociology and politics of this country, and yes, the holy way of life of Israel in America forms a legitimate and authentic expression of the received tradition of Judaism: so I say, yes to America, and yes to Israel in America.

## JEWISH GENEALOGY

Irwin M. Berent is the founder of the first local genealogical club in the country, the Jewish Genealogical Club of Tidewater, Virginia, and co-author of "Genealogy: A Sourcebook of Family Histories and Genealogies." Mr. Berent is available for a fee for those who would like to have him conduct additional research.

### By IRWIN BERENT

Sidney Sorkin, of 8343 Kenwood Ave., Chicago, IL 60619, has compiled a list of about 50 Chicago landsmanschaft still in existence as well as over 500 which are now defunct.

I have discussed the genealogical value of landsmanschaft in previous columns. These groups were formed by Jews who immigrated from the same European shtetl to America where they joined with their former fellow landsmen for mutual fraternal support. However, as the immigrant population dies, the landsmanschaft disappear and their records are often lost.

Mr. Sorkin says that he is willing to answer inquiries about Chicago landsmanschaft. He is also anxious for those who have information about landsmanschaft groups to contact him before it becomes impossible to trace these organizations and their records.

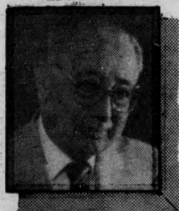
Genealogy Newsbreak: The Autumn issue of DOROT, the journal of New York's Jewish Genealogy Society, reports that a film on the history and culture of American landsmanschaft is being prepared by Judith Helfand, a student in the undergraduate film program at New York University. In order to make the half-hour documentary, tentatively titled "It Should Only Be A Simcha The Next Time We Meet," Helfand is asking that anyone currently active in a landsmanschaft, or any individuals with stories, photographs, and/or memorabilia, should contact her either at YIVO (1048 Fifth Ave., NY, NY 10028) or at her residence (445 East 6th St., NY, NY 10009).



# Mr. Moneybags

By RABBI SAMUEL SILVER

Who's the wealthiest Israeli? M. Ragil of the Yiddisher Kempfer, hears via the Israeli newspaper, Maariv, that it's Menachem Golan, a native of



Tiberias who had little schooling, but who has soared as one of the world's leading movie producers and owner of film houses.

He has become one of the darlings of Hollywood, received a decoration from England's queen, and owns 24 movie houses in Israel, 49 in Holland, 136 in England, 35 in Italy and unnumbered houses in the United States. Maariv reports that Golan now wants to reach new heights: he wants to "do" Shakespeare.

## Party time

Still another political party has been formed in Israel. Spearheaded by no less a personage than Leon Dultzin, the head of the World Zionist Congress and the Jewish Agency (which also includes non-Zionists), the new group is called the Liberal Center Party.

It's a breakaway from the Progressives who are part of Likud. The Dultzinites are general Zionists who disagree with some of the policies of Likud. One of their planks calls for religious pluralism, granting full religious prerogatives to the Reformers and Conservatives (whereas Likud is linked to some Orthodox elements which want to delegitimize non-Orthodox religious endeavors) according to Simon Baker in the *Algemeiner Journal*.

## Kaddish

Natasha Simpson, the 11-year-old who was one of the victims of the Rome airport massacre, was eulogized at a Roman Catholic mass in Rome.

After that, private Jewish obsequies were held for her. Among those on hand were Eitan Run, Israel's ambassador to Rome, and the U.S. Ambassador, Maxwell Rabb, former president of Manhattan's Temple Emanu-El. Natasha's father,

Victor, writes for the Associated Press; her mother covers the Vatican for Time magazine.

One of Natasha's grandfathers, Leonard Simpson, also fell prey to a bandit. Twenty-one years ago he was murdered by a robber in Manhattan. The grandfather was the general counsel of the Workmen's Circle, following in the footsteps of his mother, Rose Ash, who was in charge of cemetery arrangements for that fraternal order, writes Simon Weber, in the *Forward*.

## In Zion

Hundreds of Zionists from all parts of the Western Hemisphere were in Hollywood, Fla., last December for the Pan American Conference of General Zionists. According to a report in the *Algemeiner Journal* by Jacob Rabinovitch, the gathering of the World Union of General Zionists was dominated by its president, dynamic and feisty Dr. Jacques Torczyner, who brought the delegates to their feet with his rousing assurance that Israel will not yield to its foes.

A galaxy of important Zionists addressed the convention: Ambassador Meir Rosenne, Leon Dultzin, Dr. Israel Singer, Mordecai Dayan, Tel Aviv Mayor Shlomo Lahat, Solomon Goldstein (the anti-Nazi hero of Skokie), Yehuda Blum and others.

A personal journalist, Rabinovitch chatted with many of the speakers and learned, for example, from a delegate from France that the country's foreign minister, Loren Fabius, has virtually given up his Jewishness, but his wife is active Jewishly. Mayor Lahat asked Rabinovitch to relay regards to the *Journal's* editor, Gershon Jacobson.

The reporter devotes several paragraphs to an encounter with a delegate from Nebraska, whom he does not name, who said he was ailing. Rabinovitch prescribed regular attendance at worship services as a means of improving his health. The reporter complains that only a little Yiddish and no Hebrew was heard in the many sessions (some of which featured young people). For Spanish, the convention provided ear phones and translators.

(Rabbi Samuel Silver can be reached at 16553 Boca Delray Dr., Delray Beach, FL 33445.)

**Subscribe!**

# New York: America's Jerusalem

By ARNOLD AGES

Outside of Israel there are two main centers where Canadian Jews go to reinforce their Jewish roots and identity — New York and Miami Beach.



I shall have occasion next week to comment on the Canada-Miami link; at this juncture New York City will form the focus of my observation.

New York City is a little like the mother ship in the highly-successful film, "ET," the colossal vessel from which the other little spacecraft drew their sustenance and guidance.

That analogy explains in part the fascination that New York exercises on Canadian Jews. It is the font from which so much Jewish creativity in art, scholarship, literature, drama and journalism flows.

Coming from the relatively tranquil environs of Canada, to the frenetic canyons of the Big Apple, however, can occasion disquiet; it takes more than a few hours for the unsettling feeling to dissipate.

One of the reasons for so much of the exuberant chaos of the city is the urban renewal projects everywhere. There is a brand new hotel in the heart of Times Square now. It's the mammoth Marriott Marquis, a hotel which combines 21st-century technology (with glass elevators and a 300-foot atrium) with old fashioned congeniality.

The old is also being renovated; the Omni Corporation has taken a once famous hostelry on 56th and 7th and transformed it into the Omni Park Central, a user-friendly hotel that has brought a breath of fresh air to an area that was in need of rehabilitation.

The Canadian link in all this construction, of course, is the Battery Park Development — the brainchild of the extraordinary Reichmann clan. The infusion of capital that this Toronto family has delivered to New York City has promoted a renaissance in Manhattan's southern tip as major corporations move into the area.

Another kind of renaissance can be seen in the city's Jewish cultural life.

In November Sotherby's, the auction house, had a Judaica event and there were more than 250 ceremonial objects, manuscripts and objets d'art on the block. In less than three hours more than a million dollars was tendered. A Torah mantle fetched \$49,000!

That kind of money, however, is not needed to partake of New York's other Jewish amenities. Several plays in Broadway, including, "I'm Not Rappaport," "The Golden Land," "Yours Anne (a musical based on the story of Anne Frank) and "Biloxi Blues" — all with Jewish content — are available for half-price tickets if you wait at the kiosk on 47th st.

One of the best bargains in New York, Jewishly speaking, is the film presentation at the Carnegie Theatre (next to the music hall of that name). Two films on show tell the story of the Yiddish theater on New York's East Side; they depict the richness of Yiddish cultural life in bygone days through a kaleidoscopic portraiture of the great Yiddish actors and actresses of the day — the Munis, the Schwartzes and the Adlers — to name but a few.

For me personally New York City is the mother ship and the mother lode as far as books are concerned. It is there that I go to find the sources I need, whether it is in the New York Public Library, or the other excellent facilities offered by the Jewish Theological Seminary or Yeshiva University.

For Canadian Jews and Jews in general New York is still the Mecca for the best in Jewish life.

## FLASHBACKS IN JEWISH HISTORY

# The bible's out and Talmud's in

By RABBI A. P. BLOCH

1629 — Johannes Buxtorf, professor of Hebrew at the University of Basle, Switzerland, died at the age of 65.



Buxtorf did not pioneer the study of Hebrew in Western academies. That distinction belongs to Johann Reuchlin, a former student at the University of Basle, who more than a century earlier had promoted the study of Hebrew among Christian scholars. Buxtorf, however, is considered the

founder of the study of rabbinics by non-Jewish scholars as an aid to the understanding of the Hebrew text of the Bible.

Buxtorf's interest in the Talmud did not derive from personal contact with Jews or a regard for Judaism. His *Juden Schul* (Jewish Synagogue), published in Basle in 1603, was a malicious work designed to expose Jews to ridicule. In 1397 Jews were expelled from Basle on charges of well poisoning. No evidence of poison was ever discovered in the wells, but the atmosphere remained poisoned with anti-Jewish venom for many centuries thereafter.

Buxtorf was not opposed to Basle's prevailing bias. Yet he maintained a profound interest in Hebrew and the Talmud, a zeal fueled by hope of converting Jews to Christianity. Nevertheless, he confessed to an

admiration of rabbinic biblical exegesis and the Talmud.

There were several Hebrew printing houses in Basle owned by Christians. The Hebrew Bible and a censored edition of the Talmud were among their publications. Buxtorf came to his interest in the Talmud as a result of his edition of the Bible with all the classic rabbinic exegetes. Reuchlin had long before him declared these commentaries to be free of blasphemy. Buxtorf engaged two learned Jews to help him in the editing of the manuscripts. He had to secure special permits to permit these two Jews and their families to live in Basle. He maintained a cordial relationship with these employees and even attended a circumcision rite in one of the Jewish homes. That, however, was too much

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# Israeli year in review

By SAMSON KRUPNICK

What kind of a year, for Israel, was 1985? The consensus here overall is — "Not bad." The optimists find sufficient statistical data to characterize



1985 as "quite good." Politically, the Unity Government remained united, fighting off challenges from the extremes, both left and right, and it maintained a middle of the road policy.

Further political stability is indicated for 1986 for the reason that both the Labor Alignment and the Likud know full well that the public will not give either one a mandate to form a new government, certainly not a narrow government incapable of adoptive far-reaching measures to ensure the continuation of the economic recovery program.

On the military/security front, the strategic pullout from Lebanon, that cauldron of blind hate and uncontrollable violence, enabled the Israel Defense Forces to consolidate their positions in the Galilee and to provide the needed backing to the South Lebanese Army. The necessity for Syria to keep a portion of its forces bogged down in Lebanon, reduces the threat of a Syrian attack, however remote that prospect may be. The cold peace with Egypt has warmed but slightly, but as Minister of Defense Yitzhak Rabin has stated frequently, "A cold peace is ever so much better than a hot war."

The expert opinion still prevails that no Arab country singularly or any combination of Arabs can make war (or peace) successfully without Egypt. Hence the neutralization of Egypt is of the utmost importance.

The "Jordanian Option" proved once again to be a bust. Jordan's sly King Hussein continued his clever maneuvering making declarations that enabled all parties to read into that which they wanted to hear, including a statement in early 1985 that by the end of the year he hoped for the beginning of negotiations "under proper international auspices." Hussein even warned that unless such negotiations begin by the end of the year "a golden opportunity

to achieve peace might be lost forever." Taking him at his word, a flurry of activity began. Special U.S. Ambassador Murphy shuttled around the Middle East incessantly — to no avail — admitting failure in the end. Prime Minister Peres made a dramatic appeal at the United Nations, met "secretly" with Hussein, gave broad hints at concessions — and waited for the call that never came. Hussein maintained his secure perch on the fence during 1985 as he has for the past two decades, leaving only briefly to reconcile with Assad of Syria, mending a fence that had sagged somewhat. He now

you so."

International terror acts, plane hijackings, airport attacks, continued during 1985, emphasizing the need to strike at those who supply and harbor terrorists — particularly Libya and Syria.

The year 1985 ended on two happy notes — (1) the least casualties from terror acts in several years and (2) the smallest number of casualties from road accidents in almost 20 years, despite an increase of 40 percent in vehicles on the roads in this period. Not only was there a savings in lives — 300 (from 676 to 376) but also in the number injured and in the number of accidents. The

## The Israeli year in review.

was a man for all seasons. The U.S. was bitterly disappointed having offered Hussein \$8 billion in aid and military equipment for a face to face negotiation meeting with Peres. Peres was mortified. Yet no one chided him with "I told

monetary loss to the economy was \$25 million in 1985 compared to some \$420 million in previous years. There were other happy notes — particularly in the critical economic areas, which I will discuss next week.

## No to goals, yes to quotas

*Continued from page one*  
oppose rigid, inflexible, preferential quotas — but we are committed supporters of the whole range of affirmative action, including the prudent use of goals and timetables."

Mr. Bookbinder pointed out that while no clear and complete definition had been offered of the term affirmative action, "it has come to stand for special efforts to help realize the goal of equal opportunity in employment."

Such efforts, he went on, have resulted in progress over the last 15 years that has found Blacks in industries and professions where there were none before, with many "equal opportunity" employers and agencies making "at least some efforts" to open up their workplace to members of previous excluded groups.

On the other hand, Mr. Bookbinder went on, "few should feel today that progress has been sufficient." The shortcomings, he said, are

because of "employers and agencies who simply refuse to recognize the new, most just demands on them."

In some cases, he charged, court-ordered quotas have been ordered as "the remedy for documented, deliberate discrimination," and they have caused "serious, agonizing, acrimonious debates" and "much confusion over the entire affirmative-action picture."

"There is much more to affirmative action than the ultimate use of quotas in court-ordered remedies, whatever the court's final action may be," he asserted.

But, Mr. Bookbinder concluded, we need a new look at "the whole challenge of affirmative action." "It will require a commitment and an allocation of resources — in both public and private sectors — to match some of the greatest commitments of the past," he said.

## Israel's low ethics

*Continued from page 6*

to Israel or the Holocaust or our fear of anti-Semitism. But when they do so on the backs of the suffering Jews of Ethiopia, the Jewish community should draw

a line and state openly that they speak only for themselves, for motives that are not necessarily reflected in their public statements.

# The militant Mormons

Much heat has been generated in the discussion about the construction of a Mormon Center in Jerusalem. It is undeniably unpleasant to have in our midst a large, well-financed institution operated by one of the most militant and aggressive missionary religions. Every Israeli must react with revulsion to any organized attempts by this or any other religious body to woo Jews away from their own religion. Yet in all the zealous opposition to the Mormon University, the foes of the project ignore or prefer to hide certain basic, inexorable facts.

In the first place, the Mormons have for some years maintained a branch of their Brigham Young University in Israel and thousands of their young people have come here for the educational program, which they wish to provide in the very special atmosphere of Jerusalem. To the best of our knowledge there has never been any formal complaint. The only difference is that the Mormons are now utilizing that precedent to expand their operations.

Every action they have taken has been strictly within the law. The land was properly acquired; all the permits, licenses and approvals for the new university building were obtained from the proper authorities, local and national, and due public notice was given long in advance as required.

The main thrust of the criticism against them is that they will seek to convert. But proselytization is not illegal in Israel any more than it is illegal in the United States, or in any enlightened country. What is against the law here is the offer of money or other material inducement in the effort to bring about conversion of faith. The punishment for that is five years imprisonment. That law has been on the books in Israel eight years and no one has ever been prosecuted under its terms.

The best way to fight the Mormons — and the Baptists and Jehovah's Witnesses and any other sects or denominations which seek the souls of our people, is to strengthen Jewish education and Jewish loyalties and internal understanding of the strength of Jewish values and Jewish traditions.

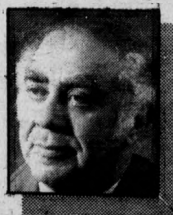
The real problem, it appears, is not Mormon military but our own weakness. — A.C.

## A RABBI'S VIEW

# To the mountaintop

By RABBI MAURICE DAVIS

You hear a song, or sniff an aroma, and all of a sudden you are miles and years away. You are in a very certain place with a certain person, for a very certain



reason.

Memory is a thing of wonder. It has its own and special filing system, and you may think you understand it, but you don't. And you may think that you control it, but you can't. Mostly it comes unbidden to the fore. And what nudges it into focus can be anything from intense concentration together with all that frowning, all that frowning of the brow...or a fleeting melody, or a less than fleeting aroma.

I have walked on crowded sidewalks in the heart of teeming cities, my mind completely occupied with some busy-ness of the day, and across

my nostrils wafts a special kind of smell, and I am immediately in the old city of Jerusalem, Ir Atika and the old excitement surges through me.

I have driven my car through cities filled with traffic, and from the radio will come a certain melody, and I am immediately standing on the beach at Narragansett with some very special people, (or a very special person) at my side.

It happens, too, with birthdays. January 20 was a very special day. The first national observance of the birthday of Martin Luther King, Jr.

I hear them say the words, pronounce the name, and in the twinkling of an eye I am suddenly in Selma, Alabama, with some 80,000 other people; Jews, and Protestants, and Catholics, and atheists, and agnostics, and who knew? and who cared?

We were there because of a man whom we admired as much as we loved, and whom we loved as much as we admired. We were there, because he was there. And he was there because it was right.

I remember that march with

*Continued on page 10*





## SOCIAL CALENDAR

BY JEAN HERSCHAFT

There are rare times when an acceptance speech can rise above the printed text. Times when it emanates from the heart of the recipient.

Such a treasure was made by Israel's Ambassador to the United States, Meir Rosenne, upon whom Yeshiva University conferred the Honorary Degree of "Doctor of Laws" before 2,000 supporters at the Waldorf-Astoria Hotel. Vice President George Bush was similarly honored. The Veep's wife, Barbara, and Mrs. Rosenne were seated next to each other for the occasion.

Dr. Norman Lamm, president of Yeshiva University, had noted about Rosenne: "You have established an enviable reputation as a government official who has courageously tackled such thorny issues as international aid and atomic energy. Helping to map guidelines for the nation of Israel. And now you represent that nation in the United States." Dr. Lamm also extolled Rosenne's career as a member of the academic community as a university professor.

Rosenne's moving acceptance talk began: "This moment is charged with high emotion for me. I do not feel that I am simply addressing one more Jewish communal dinner. Nor is this for me just another occasion for the granting of an honorary degree. This has higher significance — it is an unforgettable event in one's life. On an evening like this one looks back and he takes stock."

The ambassador paused, his voice trailing off to a distant past.

"I was born in Yassia, Rumania," he continued. "When I was a boy of 10, the Nazis took control of Rumania, and my parents and I escaped on one of the last boats from Rumania — 41 years ago. We came to Palestine to live as members of the Yishuv — and just four years later, as citizens of the newborn Jewish State. "These experiences — of Nazi occupation, of last minute escape from disaster, of arrival in Jewish Palestine in wartime, of being present at the creation of Israel: These are momentous, moving experiences that live with one for the rest of one's life — and shape one's sense of history and destiny and faith."

Rosenne then sketched in his early family life: "My parents' home was a traditional one, and I was given a traditional Jewish education and upbringing. These are also things that stay with a person for a lifetime — if one has a grasp of what is permanent in Jewish life. I shall never forget, when wearing the yellow Star of David on my chest, my father telling me 'Wear it with pride.'"

"That education that I received from my parents, those memories, those sentiments, have sustained me through the difficulties and challenges of my 32 years of service to the Jewish State and the Jewish people. What, above all, has accompanied me in all my professional life, is the love of tradition the love of the medinat Y'Israel (State of Israel) I heard in my parents' home."

Rosenne then drew his brush to present times, vividly coloring in "recollections at Camp David" with the Egyptians and the Americans with whom "we were negotiating the accords that led finally to an understanding and a peace treaty"..."we sang about Shabbat on the Sabbath at Camp David."

"Is it any wonder then, that nowhere on the American Jewish scene do I feel more at home than in the bosom of the Yeshiva University." Rosenne saluted its religious fervor, one that he experienced at his home, with his parents and which served him at Camp David's historic Egypt-Israel Peace Accords.

The creation of the movement for Soviet Jewry Rosenne called the second greatest event next to the fulfillment of the Zionist dream...Israel.

Rosenne praised the role of Yeshiva University in the Soviet Jewry movement. "For it was from here that the first student marches and demonstrations — peaceful and dignified — emanated," he said. He applauded the role of Rabbi Israel Miller, vice president of Yeshiva University. "With whom I had the happy opportunity of working for years — who was one of the pioneers of the Soviet Jewry movement in this country, an activist before, during and after his years as chairman of the National Conference on Soviet Jewry. He was and remains a pre-eminent leader of the community."

It was a memorable evening with the words of the Israeli Ambassador that made it "a family affair". A sensitive, proud, tough, gentle giant of Jewish history.

## JEWIS BY CHOICE

# Reverse discrimination

By MARY HOFMANN

Is it a form of paranoia, or merely the acceptance of an unpleasant reality? I mean, of course, that still, small, nasty



voice in the back of our minds that wonders whether being Jewish is an issue in various disappointments and setbacks that befall us.

I have, in fact, encountered anti-Semitism. Sometimes, it has been in the form of cruel or thoughtless comments made in my presence by people who don't know that I'm Jewish. Sometimes, it has been more overt, though so far it's been more emotionally painful than actually threatening. Usually, though, it is veiled and subtle and I don't really know. But somewhere in the back of my mind I wonder. Most of the time I don't find out for sure, but sometimes I am devastated to discover I was right or mightily relieved to find out I was wrong.

For example, as I've mentioned in this column, I have worked for two years with Hmong refugees from Laos through a granted project with the Merced Regional Arts Council. The grant period is coming to an end, and I have trained a bright, energetic Hmong woman to take over the project without me. It's time to move on.

I applied for what looked like

a fabulous opportunity with the Merced County Government. They were opening a new position and needed a publicist — someone to write scads of articles touting the wondrousness of Merced County, work with the media, build a network of public relations people throughout the state and nation — aimed at enticing businesses to locate here and encourage existing ones to expand and grow. I not only felt qualified and prepared for the job, I wanted it so badly I'd nearly hyperventilate thinking about it.

A panel of three perfect strangers screened the many people who applied (it has been advertised nationwide). When I was called for a final interview, I jumped up and down with excitement while trying to maintain a professional mien on the phone.

As it happens, I know the head of the department in question. She belongs to my congregation, our kids go to

makes me uneasy. I'm going to finish the interviews, and I'll have to give this aspect some very serious thought." I felt like she already had. My knowing her would be a big advantage to somebody else.

I talked with several people and they all agreed. Hiring me would put her in a precarious spot. I was very possibly in the ironic position of being rejected by a Jew for being Jewish. In a small community, in a position where we would both be constantly in the public eye at the mercy of everyone's political ambitions, could she afford to take such a risk? People might talk — like "they take care of their own," "they stick together," and other comments. You know the script. By Sunday I was convinced. She couldn't afford to take the chance. I was out. A new twist on anti-Semitism, and I was the lucky one.

But I was wrong. And so were my friends. I got the job.

*I was very possibly in the ironic position of being rejected by a Jew for being Jewish. In a small community, people might talk, "They take care of their own."*

religious school together, and we all went out to dinner socially once last year. She's also been connected with my Arts Council project as a consultant, so is pretty well aware of what I've done.

At the conclusion of our Friday interview, she said, "You know, Mary, I've never hired anyone I know personally. It

Now I have a whole new slew of apparitions to worry about. Can I do it? Will the media people like and accept me? Do I have the drive? The talent?"

But I won't have to worry about the still, small nasty voice. I told it to buzz off. I'm too busy to deal with it.

## Marching to the mountaintop

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every fiber of my being. I remember the thrill when my name was called, and I was invited to march in the first three rows. Three rows of eight, with 16 people in front of me, and 80,000 behind.

In the first row were Abraham Joshua Heschel, and Ralph Bunche, and Abernathy and King. Then came some of the leadership of the movement and the march. And there I was as we approached US80, and the cops on horseback with the billy clubs. I saw them in the distance and wondered a little bit about the "honor" of being so close to the front.

But the police received a last minute order, which had begun

in the White House, and they stepped back to let us pass. We marched down that divided highway, taking the four lanes on one side and the divider as our own. The police in squad car took the other side, and drove past us slowly taking moving pictures of us, as if to say, "We'll remember you!"

And I was there taking pictures of the police, as if to say, "I'll remember you."

And I was there, standing on the divider taking pictures of my fellow marchers, as if to say, "I'll never forget you!"

We wanted to remember, and we wanted to be remembered, and we wanted to be seen. The Protestant ministers all wore reversed collars and the Reform

rabbis all wore kipot. Why? Because we wanted people to know we were clergymen supporting the cause.

It was a long time ago, and far away, and many of the participants are dead. But not the dream.

Somewhere along that highway a black teenaged girl walked by my side, and took my hand, and said, "When we're through here, let's keep on walking until there is peace!"

Well...a score of years have passed, and we are not much closer to the peace that made her eyes glisten that day outside of Selma. But when we say or sing "Happy Birthday" to Martin King, and find ourselves

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# Where is our conscience?

By ARIENE G. PECK

Sometimes I wonder if Israel is the only country in the world that has a conscience.

Israel knows that the terror campaign against them will not



stop if they back off from their tough stand of retaliation. The simple fact is that most of the Arab states are unequivocally committed to the destruction of Israel. Nothing but the basic fact that Israel be pushed into the sea would make them happy. As far as I'm concerned this blows the theory that if Israel sat and watched from the sidelines, instead of practicing their policy of retaliation, all would be well in the Middle East.

These mad-dogs who attack do not do so with the idea that they are getting even with Israel for anything. They strike in the hope of destroying Israel as a nation. And if Israel took the position as the willing victim, the Arab violence would continue without skipping a beat.

I sat at the United Nations anniversary session a few months ago in San Francisco and watched with utter disgust while diplomats from the Arab countries left when the Israeli ambassador rose to speak against the horrors of terrorism.

They refused to listen to any conversation concerning the feasibility of the world working together. Later, when I mentioned to the Ambassador of Kuwait how childish I thought it was that they walked out, he smiled and said to me, "But yes, one man's terrorist is another man's freedom fighter."

Some fighters! the kind who have to resort to throwing elderly men off highjacked ships and shooting innocent travelers in crowded airports.

Countries like Italy and Austria, who have maintained close relations with Arafat and his PLO and have been supportive of his political aims, almost encourage such actions by their laissez-faire attitudes.

Arafat has had a long understanding with governments that as long as they have supported these terrorists they would attacks elsewhere. Now, these extreme Arab factions are trying to embarrass Arafat by forcing him into denouncing

their activities.

Arafat is losing his influence and the shifting loyalties from these cowards is even more hostile than it has been in the past.

Arafat and his band had at one time tried to keep their terrorist attacks centered in Israel. The new breed has no wish to confine themselves anywhere. These 'new terrorists' prefer to attack Jewish or Israel targets anywhere in the world — but, if not, well anyone will do. It is clear that Arafat today is unable to control all the terrorists.

These PLO have been raised in refugee camps by their Arab brothers under hate and de-

*Arafat and his band at one time tried to keep their terrorist attacks centered in Israel. This new breed has no wish to confine themselves anywhere.*

struction. Arafat fed these emotions for years and now he seems to have a tiger by the tail. The treacherous teachings he gave his people now seem to be coming back to haunt him. However, making a distinction between a man such as this and these new prodigies born of is ideals is like comparing the difference between a good Nazi and a bad Nazi. The same as you can't be a little bit pregnant, so is it true that there can't be a good terrorist or a bad terrorist.

At the moment there seems to be a race of one-upmanship going on between rival extremist Arabs. These murderers are trying to outdo each other by grabbing the attention of other Arabs by the extremism of their actions.

Where does it end? What are they gaining? The Palestinians, I hope, are destroying whatever support that they might have had in the United States by these indiscriminate attacks on innocent civilians. It seems the only goal that these people have is to impress the world by ruthless use of force.

Recently, that dangerous lunatic, Qaddafi stated to the press, "We are ready to face any attack by the American

imperialists and Zionist; we are ready to fight and to join suicide squads." Qaddafi and his country are so brave that they have to resort to killing little girls.

Where does it end? I don't know. I do know that until the United States and others began to disengage themselves from Libya's oil industry and refuse to give the technical assistance that we do, Qaddafi can feel safe.

(Ariene Peck can be reached at Box 8823-F, Atlanta, GA 30306.)

## To the mountaintop

Continued from page 10

transported back to Selma, or to Birmingham, or wherever, I for one can hear again the melodies, and see again the sights, and hear again the sounds, and I am closer to the dream that once upon a time I dreamed with a whole bunch of beautiful people.

The night before he was murdered Martin King told the world that he had climbed to the

top of the mountain. When I heard those words I began to tremble. I told my wife, and that night the Board of Trustees, what it meant. It meant he was going to die.

And he died. But he had been to the top of the mountain, and he had seen the Promised Land.

What is more, (and maybe even more important) he had helped us to see it, too.

## Israel's chemical plant \$500 M. expansion

A \$500 million expansion program has been announced by Israel Chemicals, Ltd., as profits for the past year of \$56.4 million, the best in its history, were recorded. Total sales were \$765 million.

Meanwhile, the Dead Sea Works announced distribution of \$10 million in profits to its shareholders, half of the company's six-month earnings.

# Art of the Ancients

By JOSEPH GUTMANN

Several recent books in the domain of Jewish art and archaeology are deserving of the interested reader's attention. A slim volume of 194 pages,



"Recent Archaeology in the Land of Israel," edited by Hershel Shanks, is not only an excellent summation of the state of research, but a gold mine of information, all written by leading experts in the field.

Archaeology has become a national pastime in Israel, as every excavation yields not just another artifact for display or storage in an art museum, but a link with our people in that ancient homeland. Moreover, for modern Israel it represents the discovery of its ancient heroic roots, where such mighty and glorious heroes as David, Saul and Judah Maccabee bestrode the land.

The 19 essays in the volume take the reader from paleolithic (stone age) discoveries from around 40,000 BCE, through Canaanite culture, to the beginnings of biblical archaeology around 1500 BCE, and to the first settlement of the land in the 13th century BCE.

Included in the book are the latest finds of not only ancient synagogues, but churches and mosques as well. One may not always agree with the interpretation of the finds (such as the first century dating of a so-called synagogue at Massada), but the essays are highly informative. Especially fascinating are the interpretive essays dealing with the Temple Mount, the city of Jerusalem, the rise of the monarchy under the David and Solomon, and the Hasmonean state. The essay dealing with the building of an empire under David reads like a chapter torn out of a book on modern imperialism. Equally

challenging is Yadin's suggestion that the famous Lachish letters, written in the sixth century BCE before the arrival of the Babylonian army, are not original, but simply drafts prepared by a scribe for the approval of the military commander.

Two other recent books represent not the linking up with a heroic biblical past but the commemoration of a rich, but vanished Diaspora Jewish culture that once flourished in Poland.

Monika Krajewska's *Time of Stones* is the fruit of the tireless labor of one individual to find the scattered remains of Jewish cemeteries in remote Polish areas — some overturned in wheat fields, others languishing in the snow. The book is not intended to be a scholarly treatise; its photos are evocative poems of memories of a world gone by. These remnants are mute witnesses — "the silenced speech of stones," as one poet writes — to the Nazi hordes, who tore out Jewish tombstones and used them to pave roads so that they would be trampled into the earth. Famous people, like the scholar Moses Isserles and the historian Meir Balaban, from such cities as Bialystok, Lodz, Cracow and Warsaw have only "stones that recite kaddish" for them.

*Polish Jewry, History and Culture* is, like the previous book, published by Interpress at Warsaw, Poland. Several essays by Polish scholars give a brief overview of Polish Jewish history from its inception in 965 CE to its demise in our century. The beautiful lavish color plates accompanying this book give us a glimpse of extant Polish synagogues, such as the 16th century Remo (Cracow) synagogue and the 17th century one in Lesko. Many works of such talented Jewish artists as Yankel Adler and Maurycy Gottlieb are also presented.

All three books greatly enrich our Jewish heritage and knowledge by uncovering our ancient roots in Israel and by keeping alive precious memories of our recent tragic past in Poland.

## Weitzman — college

Continued from page 5

sponsoring a trip to Israel this summer. The tour is open to their faculty and alumni, and the community at large.

It is important that all of us

avail ourselves of the countless opportunities to sensitize the Christian community whether we live in the small town or metropolitan area.



# Holy Days: tales of the Hasidim

By **RABBI DAVID HARTLEY MARK**

*Lis Harris, Holy Days: The World of a Hasidic Family.* NY: Summit Books, 1985. 266 pp. \$16.95.



There are many books about the Hasidim, but very few deal with their daily lives. Lis Harris, a staff writer for the New Yorker magazine, spent nearly a year visiting with a Lubavitcher Hasidic family, spending holidays with them and examining their beliefs and rituals. The result is this book, which was previously serialized in the New Yorker.

Harris is herself a thoroughly secularized Jew — so much so that, upon finishing "Holy Days" the reader senses that, while Harris was touched by the Lubavitchers' fervor, her life has not been changed in any significant way. The tone of her writing reinforces this impression: the unique New Yorker style requires a certain aloof detachment from one's subject matter, best symbolized each spring by the quintessential magazine cover showing a Beau Brummell-like dandy perusing a butterfly through his monocle.

Reading further into the book, however, one forgives Harris' cool detachment in favor of her well-considered reportage. She follows the festival year from Simchat Torah through next year's Sukkot, in the interim spending time with her host family, fictionally named Sheina and Moshe Konigsberg, who patiently answer her questions. Harris never seems to develop a real friendship with the couple. They remain her teachers, she the student

Though cautioned by Moshe that "Books about Hasidic matters always misrepresent things. They twist and change the truth in casual ways," Harris includes a chapter on the founding of Hasidim — a brief introduction to the history of the movement, useful mainly for beginners, but containing intriguing snippets of fact as well. Many of us are aware that Rabbi Shneur Zalman, founder of Lubavitch, was imprisoned for treason by Czar Paul I at the urging of the mitnagdim (opponents of the Hasidim) in the late 1790s. But how many of us know that the Alter Rebbe's "crime" was simply that of sending charity to support Hasidic colonies in Israel — then ruled by Turkey, Russia's enemy? The rebbe was incarcerated for 53 days — exactly the number of chapters



Lis Harris

in the Tanya, which he had published shortly before his arrest! Such historical tidbits are fascinating.

The book's main value lies in its recounting of the Lubavitcher's daily lives. In no other Jewish community is it true that one works at a trade, not necessarily for material gain or personal satisfaction, but simply to afford one a livelihood that allows time for Torah study and holiday observance. Interestingly, according to Harris, the working Lubavitch community consists either of skilled blue-collar workers or small businessmen, many of whom entered their calling on the Rebbe's advice. (A Lubavitcher friend informs me that this is not so true of the

Lubavitchers as it is of the Satmar Hasidim — most Lubavitchers go into Jewish education.)

Harris gives a thumbnail biography of the Lubavitcher Rebbe, Menachem Mendel Schneerson, describing how he directs Lubavitch activities worldwide, even in such unlikely places as Burma, Afghanistan, and the Philippines, working from an annual budget of approximately \$50 million. What does the Rebbe do all day? Harris asked a young aide at 770 Eastern Parkway, and was answered "in a somewhat exasperated, though not unkind tone of voice": "Well, he's a zaddik (saint), so he does what zaddikim do: he learns, he studies, he davens." The truth is a bit more time-consuming: every day, "up to three sacks of mail" are delivered to 770, and the Rebbe "is reported to open and peruse every letter himself — a task that is simplified somewhat by his fluency in 10 languages." A six-man rabbinical secretariat assists him with his correspondence and with day-to-day affairs. He is unable, due to health and time constraints, to grant private audiences; nevertheless, he sleeps only three or four hours a night. Harris mentions the Lubavitchers' belief that the Rebbe may be our long-awaited Messiah — a controversial point, indeed!

Harris is fair-minded in her

treatment of Hasidic views on family purity and the role of women in Judaism. During a discussion, Sheina, her hostess, derides the idea of woman rabbis by citing that menstruating women are forbidden to touch the Torah. (One might respond that the Torah is so holy that it cannot be made "impure," and so this prohibition does not apply.) Harris briefly sketches pro- and anti-feminist positions, but adds no new insights to this area. She also includes a chapter on Hasidic "dropouts" and how they conduct themselves as Jews — including Rabbi Zalman Schachter, founder of a "new-age Hasidic movement"; a gay Jewish social worker and baal teshuvah (Jewish born-again); and others. Overall, the Lubavitchers run a tight ship, and even their detractors must admire their enterprise.

Though Harris is a good enough reporter, one wonders what would have resulted if she, rather than remaining aloof, had had a spiritual reawakening; or better, if she had had a stronger Jewish background, in order to approach her hosts on more even terms. One reads "Holy Days" with enjoyment — but, upon finishing it, one has the impression of having eaten a whipped cream tart — tasty while it lasted, but of little real substance.

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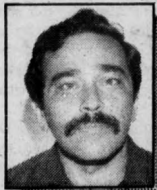
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# Igal Litovsky: Division I guard?

By SHELL WALLMAN

The Ida Crown Jewish Academy in Chicago made the sports pages last when its players went to court over the right to wear yarmulkes during



their Metro Prep Conference games. They're in the news again this year thanks to Igal Litovsky, their 5'11" senior guard scoring machine.

After seven games Egal is pumping in 32.4 ppg, leading the state of Illinois in scoring

and generating reams of print in the local media. In a 81-73 win over Cathedral, Igal notched 18 of 31 FG attempts and 10 of 11 free throws for a season high 46 points. Igal has an accurate outside jumper, is bright and works hard, but the jury is still out on where he'll fit in college hoops.

Igal has attended Rich Falk's (Northwestern cage coach) summer basketball camp for the past four years, and the coaches there all agree he can do well at Division III, some think he can handle Division II, but only a handful give him much hope for Division I. "I have no time for anything other than my studies and basketball," Litovsky. "Obviously academics are on the top of my list of priorities, realizing I'm not an All-

American, but my lifetime dream is to play at some level after putting in so much time. I guess there are a bunch of skeptics out there, but I just wish they had seen me play in the summer." Igal was referring to his success at Evanston's Central Park where he showed his stuff to kids now playing Division I college hoops.

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The International Jewish Sports Hall of Fame located near Tel Aviv in the Wingate Institute has elected six more members. They are: Louis "Kid" Kaplan, world featherweight boxing champion from 1925-27; Victor Perez, Tunisian born world flyweight champion from 1931-32; Yakov Rylsky, Soviet gold medalist in the Sabre at the 1964 Olympics; Endre Kabos, Hungarian gold medalist in the Sabre at the 1932 and 1936 Olympics; Ivan Oslier of Denmark, a silver medalist in the Epee at the 1912 Olympics and Ferenc Mezo, official historian of the Olympic Games until his death in 1962.

\*\*\*

"Swimming World," the sport's Bible, has presented its top-25 world and U.S. times for 1985. Dara Torres, a freshman at the University of Florida, was world ranked 6th in both the 50 M. and the 100 M. Freestyles, while she was the 12th world ranked in the 100 M. Butterfly. Sheryl Segal of Jericho, N.Y., was 17th ranked in the U.S. for the 200 M. butterfly.

Amongst the men swimmers, Sam Schwartz of Mill Valley, Calif., was 18th world ranked in the 100 M. breaststroke and 5th ranked in the U.S. at 200 M., while Brett Rose of Arizona State was U.S. ranked 15th in the 400 M. individual medley and 16th ranked in the 200 M. Mike Glassman, a high school senior from Hollywood, Fla., was ranked U.S. ranked 16th in

the 100 M. breaststroke, while Rick Aronberg, a freshman at Clemson was U.S. ranked 23rd in the 400 M. freestyle and 25th in the 1500 M. The U.S. relay teams at the 1985 Maccabiah Games splashed their way into the U.S. top-25. The 400 M. Medley Relay team was 17th, while the 800 M. freestyle relay quartet was 23rd.

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## SPORTS SHORTS:

The Detroit Red Wings of the NHL have assigned newly arrived defenseman Steve Richmond to its Andironack farm club.

Shari Krasnoo, a junior at Wayland H.S., was named to the All-EMass Girls soccer team by the Boston Globe. The forward netted 21 goals and is a three-time league all-star. Shari is also an all-star in basketball and lacrosse and an honor student to boot.

Maccabian Marian Greenberg of Mamaronck, N.Y., is the 3rd ranked U.S. woman in squash.

Brian Ginsberg, a sophomore at UCLA from Mobile, Ala., was named to the USA team that will compete in the McDonald's American Gymnastics competition this March in Fairfax, VA.

Stevens Tech senior, Dan Bronstein, was named to the ECAC Division III South Men's Honor Roll after going 14/16 from the foul line and establishing a new Stevens career record with 229 free throws, while scoring 48 total points with 10 assists during a 1-1 week.

Debbie Belkin, a sophomore at the University of Massachusetts, has been named to the All-American team by the Soccer Coaches Association. Belkin was credited with helping the Lady Redmen to 14 shutouts during its 16:1 season, its only loss coming in the NCAA semi-finals.

(Send all information, leads and questions to Shel Wallman at 70 W. 95th St., No. 27G, New York, NY 10025.)

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## Bloch — Talmud is in

Continued from page 8

for the pious burghers of Basle and Buxtorf was fined 100 gulden for his indiscretion.

Despite Buxtorf's aversion to Judaism, he wrote glowingly of the Talmud. "The Talmud is a learned work...it contains manifold learning in all sciences; it teaches the most explicit and the most complete

civil and canonical law of the Jews, so that the whole nation, as well as their synagogue, might live thereby in a state of happiness, in its most desirable way. It is the most luminous commentary of the scriptural law...which makes one think highly of the history of that nation and the time in which that work was written."

## WITH THE CONGREGATIONS

### Sermon of the week

Some Things Are True, Others Are Real — Rabbi Harry Danziger, Temple Israel, Memphis.

### Quotation of the week

During the past month, I have met with a group of expectant mothers, Jews by choice, who have committed themselves to our people and who are raising their children within the Jewish community.

I wondered how much they will learn from their spouses and from all of us about the preciousness and the richness of Jewish life? Will they learn by example about the inherent beauty of Shabbat? Will they see in their new families a dedication to Sabbath worship, even on a monthly basis? Will they understand the importance of tzedakah, of Jewish giving, by what they experience within their adopted family life? I wonder whether they will also hear that somehow Jewish life seems to end after the Holy Days. I wonder whether they will question in their hearts why it was so crucial for them, and more importantly for their children, to be Jewish when they live in Jewish surroundings that sometimes seem so apathetic and unconcerned for the true beauty of Jewish life.

I wonder...—Rabbi Arnold I. Sher, Congregation B'nai Israel, Bridgeport, Ct.

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## Soviet sense

The best that can be said about the numerous "leaks" that Russia is about to issue visas to those of its Jews who wish to emigrate is that they have all been wrong. Even the Wiesenthal Center got into the act, and ended up with pie all over its face.

Most certainly there is something in the works, because while an American business tycoon could be fooled, we doubt that Shimon Peres would fall victim to anything that wasn't somewhat solid and substantial, and he has intimated that something could be in the works.

In fact, Israel has already started the ball rolling on the question of hospitality from the American Jewish community of Russian Jews who while tendered visas for Israel, opt instead to go to the United States and other western countries.

The present hope is that if and when the doors are opened, the Kremlin will permit the Jews to fly directly to Israel, instead of the present practice of landing in Vienna, where decisions are made whether to proceed to Israel or go to the United States.

Whatever the outcome of that problem, it is almost certain that flying the Russian Jews directly to Israel will solve the main issue and that is that clearly the Jews leaving Russia prefer to go to the West. Yet, it is entirely possible that instead of the trickle that have gone to Israel in the past few years, arriving in the Jewish State and seeing with their own eyes that what Russia has been telling them about Israel is not only not true but Russian anti-Semitism at its worst, perhaps half or even a majority will decide to stay. The problem is that if they stay for any length of time, even a few months, they may not then be considered as immigrants and no longer be permitted to continue on to the United States, but even that can be solved.

It would seem, then, that for at least the immediate future, the best approach is to continue pressure on Russia to let its Jews go, but not to issue statements that this is either about to happen or even that it waits more reconciliation between the U. S. and Russia. It serves no purpose to require Moscow to deny that it has no intention of upping the figure of the 100 or more or less that currently as permitted to leave monthly into the thousands and even tens of thousands. That only makes it more difficult for the Kremlin when and if it changes its policy, and has to admit that it was lying once again when it denied the rumors from Jewish sources.

So if anyone has any knowledge that has not been made public, why not keep it under cover until the first airlift of Jews leaves Moscow for Tel Aviv and the word is that others will follow.

## Collision course

Somewhere logic is being betrayed.

When Leonard Fein, publisher of Moment, expressed the point that is generally accepted in the Jewish community that American Jews cannot make Israel the single issue of their concern, there is a confrontation here if we consider the actions of the Jewish PACs.

Either Fein is right and the concept that Jews as members of the community at large have views and need to take action on the numerous problems that beset our society is valid or the PACs are leading the Jews down a dangerous path. We know that the two views are on a collision course.

"I believe," said Fein, "that for us to box ourselves into a corner where Israel becomes the definition of Jewish theology and our one source of commitment is to engage in some very dangerous actions," according to a report of an address he delivered at Temple Emanu El in Cleveland that appeared in The Cleveland Jewish News.

## EDITOR'S CHAIR

Back in 1948, Rabbi Harry Pastor, who at that time was the spiritual leader of Anshai Emeth in Peoria, Ill., and was a subscriber to The P-O, called to say that he wanted us to meet a local person whose name was just beginning to appear as a coming national leader. He was Sam Rothberg. We met and ever since have been close friends.

Sam is probably today the best-known Jew in the American Jewish community if you use as the criterion the number of people who call him by first name. Back in 1948, he was just Sam Rothberg, and you identified him by where he came from — Peoria, because it was odd at that time that someone could be aspiring to national recognition and not be from New York.

Well Sam went on, with the help of his sidekick, Julian Venezky, and then also Henry Montor and Lou Boyar, to the very top of the heap as president and founder of Israel Bonds, chairman of the board of governors of Hebrew University, and president of Israel Investors Corp. But with all those honors, he still is Sam to us and to all those who he has called to the colors if even only making a contribution to whatever project for Israel that Sam happened to be promoting at the time.

Well, you'd be as lucky as we are to have Sam as a friend. Yet last week when we named the top 20 American Jewish leaders in 1985, we did not list Sam, and he will not take offense. For while Sam may not be a candidate to succeed Gerson Cohen as chancellor of the Jewish Theological Seminary, he is a mature person, and as he has grown in stature, he has come to begin to yield the reins to others who will grow to take over the positions that he relinquishes. That is not an easy

thing, and there are any number of instances where people hang on long past the time when they should have realized that the world changes and those who try to make the sun stand still are not helping very much.

You can see it in the vast improvement in the editorial project you are now reading. Gregg Birnbaum, who has been our managing editor for not much more than six months or so has transformed the paper, and you reading this know better than anyone else that we are writing the truth. Don't get the idea that we still don't make our contribution, for if you do, we'll lose our sense of achievement and deteriorate quicker than our years would warrant.

Also don't get the idea that Sam Rothberg still isn't the powerhouse that he always has been, and while his name adorns the Sam and Jean Rothberg School at the Hebrew University, the U.S. Jewish community still hasn't repaid one percent of what is due him in kovod.

In that connection, we noted here last week that

Sam and Jean had placed an ad in The Jerusalem Post on the ninth anniversary of the death of Lou Boyar. Now this week there is a similar notice from them in The Jerusalem Post on what would be the 80th birthday of the late Henry Montor. If the UJA ever authorizes a history to be written, the role of Henry Montor will be paramount, for it was he who built the foundation and then erected the walls and the roof of what today is the one activity in American Jewish life that binds every American Jew, whether the Lubavitcher Rebbe or members of Humanistic Judaism congregations, or the American Jewish Committee or the Jewish Defense League.

## Breakaway Conservative group

PHILADELPHIA — The latest figures on the growth of the group of rabbis in the Conservative Movement who are fighting the ordination of women by the Jewish Theological Seminary show nearly 300 Conservative rabbis as members of the Union of Traditional Conservative Judaism (UTCJ). In addition several modern Orthodox congregations have requested membership in the UTCJ.

These numbers were reported by Rabbi Ronald D. Price,

executive director of the UTCJ, in The Jewish Exponent here, while he was in the city to address a regional meeting of the dissident Conservative movement.

Rabbi Price said the action of the JTS in ordaining women has created what he called "second-class rabbis".

In an interview he addressed himself to some troublesome questions of Jewish law and Jewish life, including women's place within the synagogue, women rabbis as witnesses, the

validity of patrilineal descent and what he calls "the deep division" within the Conservative movement itself.

"Two very different ideologies have developed within the Conservative movement," he said. "There is an ideology that says, 'We live in a post-halachic era; we are no longer bound by Jewish law.' And there is the traditional ideology of Solomon Schechter which says we are indeed bound by Jewish law. We live within that framework, and we are trying to conserve it."

The National Jewish

## Post & Opinion

Editorial and sales offices are located at  
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Address correspondence to:  
P.O. Box 449097, Indianapolis, Indiana 46202

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The Jewish Post and Opinion  
Published weekly by:  
The Spokesman Co. Inc.  
ISSN 0021-6658  
Second class postage paid at  
Indianapolis.

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## War criminal

Why does *People Magazine* consider Dr. Josef Mengele, the Auschwitz doctor who sent millions to their deaths in the gas chambers, one of "The 25 Most Intriguing People of 1985", queries feature writer Dorothy Rabinowitz of the Chicago *Sun-Times*. "Some people," she says, "will have trouble fathoming the mental process through which it becomes possible to conceive of one of the century's leading war criminals on a list of the year's most intriguing celebrities." She points out that *People* provides a photo of Mengele treating two small children of his family of protectors in Brazil to a canoe ride, possibly to show his love for children.

The choice, she adds, "put into a most illuminating perspective the claims of journalists and others who defend saturation coverage of terrorists...while no one of sound mind or persuasion has ever argued that journalists should not cover such news as it happens, it is the impulse behind a certain kind of saturation coverage that has produced so much arguing about the media and its coverage of terror. Here, on the cover of *People*, we have seen revealed in its most vivid form the same impulse that goes into such reportage — reportage by means of which agents representing the power of brute criminality are inevitably accorded the fruits of stardom."

## What a ride!

At the age of 43, Dr. Ronald Bell, of Cleveland, was the oldest of a group of 17 who finished a bike ride this past summer from Huntington Beach, Calif. to Virginia Beach, Va. in 14 days and 9 hours and 40 minutes. It was a grand total of 3,063 miles, and 20 hours a day were spent on the road as it climbed to Wolf Creek Pass at an elevation of 10,850 miles on the Continental Divide, and across the hot plains, over the Mississippi into the Ohio Valley and across the Ap-

palachians down into Virginia. The oral surgeon's diverse talents incline toward an enthusiastic supernumerary in Metropolitan Opera for the past 32 years.

## Three pointer

David J. Stern has been commissioner of the National Basketball Association since only Feb., 1984, but he is credited with resurgence of pro basketball in the United States. At the end of his first season, the league's revenue bulged to \$192 million, up from \$163 million, with the number of profitable teams increasing from six to 15. This year he believes all 23 teams will make money, he told the Washington Jewish Week when he was in the capitol to address a meeting of ORT.

## Shalom march

Lori Graff was in Houston recently to stir up enthusiasm for The Great Peace march, a 255-day, 3000-mile march by some 5,000 people set to begin on March 1. "Being Jewish myself," she told Judy Turple of the Jewish Herald Voice, "I wondered why there are so many Jews working for PRO-Peace, the universal disarmament movement. I feel it is because education is ingrained in us. We as Jews have a real commitment to working on people issues. I asked my mother why she felt there are so many Jews working with PRO-Peace. She said it is because of our feeling of right and wrong, especially after what we as Jews have been through. We have a strength on human issues, and this is a human issue!"

## Beyond bright

Aaron Ackman, a student at Yeshiva High School in Silver Spring, Md., is only 12 years old, but he has already completed three college credits of calculus. When he was two years old, he taught himself how to write, and a crowd gathered around the diapered youngster when, while shopping, he wrote on the clipboard that dangled from his waist. Even at that age, he was already into philosophy. His mother told Judith Sloan Dutsch of the Washington Jewish Week that she and her husband know that Aaron is something more than bright. When he was little over one year old, she read Edgar Allen Poe's, "The Raven," to him and the next thing she knew he had memorized the first two stanzas. She works for the Holocaust

Memorial Council while her husband, Rubin, is a civil engineer.



## Center stage

Paula Stern is chairperson of a federal agency, rare for a female, and especially so since she is a Democrat appointed by a Republican president. A Memphis native, her grandfather was a founder of Baron de Hirsch Synagogue, the largest Orthodox congregation in the country. In high school she was vice president of the synagogue's junior congregation and was prevented from becoming president, a post open only to males.

During her junior year at Goucher she studied in Jerusalem, and then wrote a paper on religion in Israel. A bill she prepared while working for five years as legislative assistant to Sen. Gaylord Nelson required all arms sales to be announced and which thus prevented arms sales to Jordan and Saudi Arabia from proceeding unnoticed. In 1978 President Carter named her a commissioner of the International Trade Commission. Her daughter, Genevive, 4, attends school at Adas Israel Congregation, where Gabriel, 8, is also a student. Although she abandoned a career in ballet

when she was the youngest member at 13 of the Memphis Ballet, after the birth of her son in 1977, she took maternity leave for one year to prepare for the Nutcracker, which she danced at the Kennedy Center.

## Love story

Erich Segal was anything but apologetic about his first novel, *Love Story*, when he was interviewed by the Jewish Chronicle of London. "I'm no longer apologizing for *Love Story* — the book is far from rubbish," he said. "It's not demeaning in any way for an academic to write like that. There are so many English professors who write mystery novels, why can't an American professor write a romantic novel?"

His new novel — *The Class*, his longest to date, follows the lives of five young Harvard graduates, one of whom is Jewish. "It's the first time I've written on a Jewish subject and I think it's very important to me. There are so many people who want to homogenise themselves with either Anglo or

American society, and the moral of the story is that you cannot unbecome Jewish." Segal's father was a rabbi, and after attending yeshiva he enrolled in the Jewish Theological Seminary.

He said he was a strong Zionist, and his novel puts the case for Israel to a vast audience which hasn't been done since *Exodus*. He taught at Tel Aviv University for two years and still maintains an apartment there, which he uses when he has vacations. Lorimer is making a mini-series from Segal's new novel and he is writing the screen play.

## Close, but...

Cory Pavin came within a cat's whisker of winning the 1985 Golfer of the Year Award when just over one point separated his score from that of Lanny Wadkins. The 1984 Maccabiah Gold Medalist was at 77.93 on a computer analysis of his year's performance as against 78.84 for Wadkins. Ironically, it was Wadkins that Pavin credits with helping him perfect his game.

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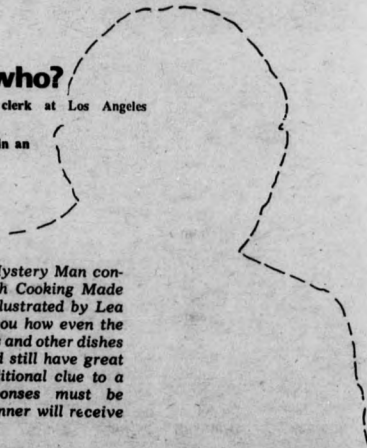
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## CONTEST

### Do you know who's who?

He worked the night shift as a file clerk at Los Angeles General County Hospital.

This popular actor considers his performance in an X-rated movie to be his best



The winner of the Post and Opinion Mystery Man contest will receive a free copy of "Jewish Cooking Made Slim" edited by Marjorie Weiner and illustrated by Lea Gabbay. This unique cook book shows you how even the most luscious desserts, breads and pastas and other dishes can be prepared with fewer calories and still have great taste! Each week there will be an additional clue to a well-known Jewish personality. Responses must be made by mail. In case of a tie, each winner will receive the prize.